

Allah is the Light of Heavens and Earth

IRFÂN

A TRUE & UNIQUE BOOK
OF DIVINE KNOWLEDGE

by

FAQIR NUR MAHAMMAD
SARWAT QADRI

ALL RIGHTS RESERVED

KULACHI, DISTRICT DERA ISMAIL, KHAN
W. PAKISTAN

All Rights Reserved

*For more information or obtaining the book
please contact :*

1. Mr. Saif-ur-Rehman, Irfan Manzil, Kulachi District, Dera Ismail Khan, Pakistan.
2. Sufi Muhammad Shafi, 40 Umar Colony, Infantry Road, Dharam Pura, Lahore-Pakistan.
3. Mr. Yasin Joyia, **794 G4 Johar Town Lahore Pakistan (yasin@asiangroup.com.pk)**
4. OR The Internet Site www.irfan.com.pk
5. And on Facebook. www.facebook.com/irfanthebook

FOREWORD

IN this book, *Irfān*, what I have laid before the readers is a brief account of those observations and experiences which I have made during thirty years of my research and adventures in exploring the esoteric and spiritual world. I have written in this book what I have seen and felt with all my whole and hale senses: they are neither the outcome of mere verbal talk nor the result of any bookish knowledge. When I saw this real and eternal esoteric world with all its beauties and grandeur, I felt much pity for those people who are quite ignorant and absolutely unaware of this perpetual and eternal life. I therefore felt it very necessary to express my findings and feelings before the people, in the form of a book, perhaps some fortunate persons may receive guidance through it and achieve their real and main object of life. Thank God that my efforts in this line proved fruitful and by studying my book *Irfān* in Urdu many astray and ignorant people came to the right path and became Godly men. When I saw that my Urdu edition of the book has received an unexpected and grand approval and favour and innumerable people have been benefited through it, I thought it more necessary to lay my observations before the people of foreign countries, especially before the more sensible, civilised and truth-loving people of Europe

and translated it into English, because this international language is widely spoken in the world. The second motive and cause of translating it in English was that I have seen and studied many English books on theosophy and spiritualism. The authors have collected therein a mass of old, forgotten, unreasonable myths of Vedic ages, Brahmanism, Buddhism, Judaism, ancient ideas of Christianity and even the superstitions of the Egyptian books of the dead, and it is a pity that they have intentionally or unintentionally never mentioned or even touched the Islamic theosophy therein as if in their opinion Islamic religion has neither any theosophy nor spiritualism. By reading this book *Irfān* the readers will certainly come to know that how true, real, natural, simple, easy and reasonable is the Islamic theosophy, which is solely based on facts and realities, so much so that even a lay man can very easily understand and peruse it and by doing so every man can reach his spiritual destination and can achieve his main object of life and can unite with his Creator.

It is worth mentioning that in translating this book in English I had to undertake a very lengthy and hard work and much labour, because English is quite foreign to me. Moreover according to the terminology of Islamic theosophy in English language proper words could not be obtained to express my real thoughts to the readers. Therefore if any literary defect, weakness and shortcoming may be found in my English, I hope the readers will overlook them and excuse me. Because I have chosen this language merely as a means to convey and

impart my thoughts to the readers and not to show my literary merit. To make the translation more expressive and impressive I have included therein the verses of the Holy Quran and traditions of the Holy Prophet in Arabic and Urdu and Persian verses of some perfect saints with its English translation.

Lastly, I am highly thankful to my generous friends who have helped me in translating and publishing this work. May God bestow on all of them His eternal blessings in this world and the world hereafter ! I am especially indebted to Mr. Sarfaraz Khan Khattak, B.A., LL.B., Advocate, Rana Major Abdul Karim Sahib, Colonel A. Hafiz Afridi Sahib, Mian Umar Din Sahib, and Chaudhri Niaz-ud-Din Sahib who have helped me in translating and publishing the book with their pen and money. May God give them full reward for that and may God make this work as a perfect guide for the people and may my efforts be fruitful ! Ameen.

Faqir

Nur Mohammad Sarwary

CONTENTS

| | PAGES |
|--|-------|
| 1. Introduction | 1 |
| 2. Biography of the Author | 16 |
| 3. Proof of the Existence of God | 43 |
| 4. Views of Well-known European Scientists | 61 |
| 5. Aluminous Argument on the Reality of Spirit | 71 |
| 6. Esoteric Connection between Respiration and Thoughts | 84 |
| 7. Comparison of Science and Religion | 113 |
| 8. Two-fold Human Construction | 121 |
| 9. Reality of the Worldly Wealth | 129 |
| 10. Sorrowful Ends of the Great Capitalists | 138 |
| 11. Two-fold Human Personalities | 143 |
| 12. Reality of Human Spirit | 148 |
| 13. Esoteric Personalities i.e. Latifaz | 152 |
| 14. The Perverted Notions of Modern Spiritualists about Spirit | 157 |
| 15. Object of Life and Necessity of Commemorating Allah | 173 |
| 16. The Enigma of the Name and the Named | 189 |
| 17. The Five Fundamentals of Islam | 193 |
| 18. The Perfect Man is the True Image of God | 209 |
| 19. True and Perfect Prayers | 219 |
| 20. The Formula of Faith | 224 |
| 21. The Dignity of the Holy Prophet | 226 |
| 22. The Enigma of the Name and the Named | 231 |
| 23. The Esoteric Personalities are Divine Words | 241 |
| 24. The Blessings of His Personal Name Allah | 256 |
| 25. The Different Esoteric Personalities | 271 |
| 26. Commemoration of Allah is the Esoteric Insight | 285 |
| 27. Allah is the Great Name | 287 |
| 28. Manifestation of the Personal Name Allah | 296 |

| | PAGES |
|---|---------|
| 29. Value and Weight of the Holy Quran | ... 305 |
| 30. Need for the Perceptor and Guide | ... 307 |
| 31. Satan Betrays Man by Egotism | ... 321 |
| 32. Two Kinds of Humility | ... 324 |
| 33. Memoirs of Some Religious Saints | ... 329 |
| 34. Value of the Perfect Guide | ... 333 |
| 35. Men of the Past and Present | ... 347 |
| 36. Modern Schools and Colleges are Spiritual Butcheries | ... 367 |
| 37. The Irreligious Effects of Modern Knowledge | ... 369 |
| 38. The Effects of Esoteric World | ... 389 |
| 39. Some Dreams of the Author | ... 395 |
| 40. The Effects of the Esoteric World | ... 407 |
| 41. Some Dreams and their Interpretations | ... 413 |
| 42. The Description of the Unseen Men | ... 417 |
| 43. Link between the Preceptor and Disciple | ... 425 |
| 44. False Thoughts of some People about Tasawwaf | ... 435 |
| 45. Concentration on His Personal Name Allah | ... 437 |
| 46. Some Pitfalls of the Path | ... 441 |
| 47. Methods of Concentration on His Personal Name Allah | ... 449 |

INTRODUCTION

AT the time of writing an introduction to 'Irfān' I strongly feel that I shall not be able to discharge my duty adequately. But since it is essential to explain to the readers the importance of the book, therefore, in spite of my incapacity, I will try my level best to express my thoughts in words and the honour that shall accrue to me in the course of introducing this rare book to the public, will be considered by me sufficient for my success and good fortune.

Irfān, as its name indicates, is a valuable compendium and unique record of religion, spiritualism and the secrets of sufiism. The dictates of the times and the satisfaction of the modern minds have been fully kept in view at the time of its composition. Its study completely exposes the object of spiritualism.

Intentionally or otherwise, the world, today, is engulfed in a strange intellectual strife and insoluble mental enigma. No sooner we step into the world of religion, we are overtaken by a sort of estrangement and transformed into a complete query. Every object of *that* world seems to us a thing unseen, an object unknown and we resemble the fresh school-boy who determines to fly away at the very sight of the strange surroundings of the school. At present our knowledge of religion is extremely flimsy. The occidental deluge of heresy and materialism has engulfed us in a whirlpool. We can neither think

correctly about religion nor see it properly.

The modern educated class is perplexed about religion and spiritualism and the legacy of the two to humanity. Their minds are frequently confronted with the question, "What is the need of religion?" In the absence of religion, world access to the essential goals of life be an impossibility? In the course of evolution what help is God and religion to the world? How far is the religious aspect of life founded on truth? For the pacification of their hearts they cast searching glances in all directions. But in vain. None can explain to them the meaning and object of religion and spiritualism.

On hearing the name of religion and spiritualism some people—especially the Westernized science-ridden fellows—due to their extreme short-sightedness and pitiable error, pretend to know everything and to be needless of further learning and knowledge. While pretending perfect comprehension they ken nothing and with all their knowledge they are perfectly ignorant. Their vision, in this connection, has always been superficial and their discoveries invariably summary; and they are absolutely unaware of its internal secrets. Only a superficial observation of a thing is insufficient for fully understanding its nature and reality. From the commencement of creation we have been observing the wonders of existence in every atom of the universe but hitherto none could probe its depth and point out its source or end. For thousands of centuries humanity has been constantly watching the disc of the sun glittering, but so far none could discern its sub-

stance or whence it derives such boundless light and heat. To unveil the secrets, preceding the beginning of life and following death has always been beyond the reach of human knowledge ; and in this respect humanity has ever remained in need of heavenly leadership and invisible guidance.

For all time, religion has always existed in some form or other. In face of its universal popularity and generality its importance cannot be overlooked. The orbit of religion and spiritualism is not confined to words and letters or the hypocritical performance of a few set laws and regulations. Contrarily, religion encircles the entire human life and dominates all its details.

Religion directly invites man towards the Holy Essence who sustains and illuminates every particle of the universe ; who is the source of this amazing chain of creation and the beginner of this majestic and munificent universe ; and who is the nucleus and fountain-head of the unlimited power and endless light, boundless heat and imperishable life on earth and heaven ; and who holds in His grip the astounding system of annihilation, eternity, life and death. Religion guides us on the path lying in the depth of esoteric existence concealed from the exoteric vision and like the true dawn extends the invitation of certainty to the esoteric eye at the farthest extremity of the stage of life which our spirits and real selves are treading involuntarily. Religion is an amazing and universal secret and a profitable track whereby man can master both the spiritual and corporeal worlds and make union with that mine of

power and life which in religious phraseology and parlance is termed 'God'.

A review of the oldest history of man combines the origin of religion with man and his comprehension. Prior to the origin of man the world was wholly devoid of reason and understanding. The foundations of the history of that period have to be laid on philosophic theories and scientific conjectures. So far we possess no knowledge of reliable facts about the advent of man in this world. In this connection, the theory of Evolution is at a loss to lead us to a complete guidance and modern scientific theories are no more reasonable than the old religious ones. Both sorts of theories, at the end, leave us empty-headed. The theory of the creation of man might not have resulted in affirming his existence, if his presence had not kept us back from denying it. Human intellect cannot precisely visualise the scene when, on attaining physical perfection, man had the first look of the limitless expanse of the heaven and earth; the thoughts that might have struck his mind; the word and language in which he might have expressed his astonishment; and that to which he might have imputed his own helplessness. Undoubtedly, he must have thought of a superior existence, alongside his own. On discerning the articles of the universe to be outside the pale of his domain, he must have contemplated about its creation. The alternation of the day and night and the solar system must have astonished and compelled him to ponder about their manager. This is the beginning of religion! Hence, for the

history of religion we stand in no need of the materialistic philosophy of History. Religion begins and ends in man. Man has imported the idea of religion into the world along with his own advent. This is what is called religion—irrespective of the variety and nature of that idea at the commencement. In other words, religion is the mutual relation between the Creator and the created. In Islamic canons no difficulty is experienced in this respect. Here, this relationship has been acknowledged from the day of eternity—prior to the time of creation of man.

Anyhow there is no difficulty in believing that ever since man became conscious of his own existence and was endowed with the light of intellect, he imbibed the idea of his Creator and Master. This is the start of religion! The subsequent stages through which religion has passed and the various forms that it has assumed at different times is a lengthy discussion. But with all those differences, the idea of a superior Existence has been constant. Diversities came into play later on when men devised different regulations, laws and methods of worshipping their Creator. Some of them gave currency to the methods that led them to apostasy. They diverted from the real object of religion and then idea of God was moulded on entirely fallacious lines. Eventually, the foundations of true religion were laid and its authentic history commenced when His guidance was sent to man through prophets and apostles by the Creator Himself. So that the revealed books, namely the Psalms, the

Pentateuch, the Bible and the Qur'an are solid historical realities of this chain. As you would say, religion has always been twinkling on the forehead of the fable of life in the form of a picturesque frontispiece and directing human intellect towards the deep and pleasant subject of life. The past and future of the world are aglow thereby. It was the same religion which began with a rudimentary conception of the Creator and touched the boundary of the miracles which captivated the world by astonishing it. It was this religion and spiritualism which culminated in the unfathomable spiritual attainments of the prophets which the world is still unable to interpret and explain. Intellectual conjectures and scientific theories always roam within the limits of possibilities and fail to accompany nature outside the circle of possibilities. Because human science and intellect lose their particular nature there. In their race with nature, science and intellect have always suffered defeat. The pursuit of nature is beyond their means. Finding impossible to become possible so very often, humanity has been obliged to admit the possibility of all the impossibilities of nature. A deep study of the universe confronts us with mere impossibilities than possibilities. Under these circumstances, if we accept the precepts of religion and spiritualism, our truthfulness cannot be challenged even in an impartial atmosphere ; and if we begin to believe in miracles, we cannot be accused of superstitiousness even outside the pale of the world of religion. The practicability of a single

impossibility is sufficient to fringe open to us the doors of all the impossibilities of nature.

We are so placed today, that in spite of leading a religious life, we are far removed from the real import of religion and are entertaining false conceptions of God despite laying claim to His gnosis. Else, how can a man resist turning into complete astonishment at achieving a true conception of the wonderful existence of God or to go mad out of extreme perplexion at discerning the truth about religion and spiritualism? Undoubtedly, we have not understood God. Else, we could not help falling prostrate before Him; having admitted His grandeur. We have certainly failed to comprehend the holy object of religion, else how could we afford to revert our faces from Him and attend to other worldly pursuits. We are absolutely devoid of these delicate spiritual sensations which make possible the true conception of God. We are lacking in the wisdom and knowledge that can point towards the reality of religion. In the present age too we can discern some mad lovers of the beauty of nature at that stage of these delicate spiritual sensations at which the boundaries of intellect and wisdom come to an end. The spectacle of every beautiful natural scene maddens them. Out of excessive perplexion and extreme joy they swing about unconsciously at a look of the evening star or morning sun; and the scene of flowered valleys, the sea, the moon, the milky-way, the horizon and the clouds make them unconscious. Why then shouldn't we be affected by a true conception of

God who is the Creator and quick soul of all these objects. In the absence of a true conception it is impossible to attain one's object both in the individual and social life. Erroneous conceptions cause clashes. Success is the result of true and correct knowledge and propriety ; and failure is the second name of ignorance and error. Today we have to take practical steps toward creating a true conception of God in the minds of the people and to impress on their memories the necessity of religion ; in order to enable religion and spiritualism to attain once more the eminence which they previously enjoyed. There is a dire need for the renaissance of religion and its utilization for the exoteric and esoteric progress and welfare of man ; just as the sciences and arts have been revived, taken to the zenith of eminence and used for the service and progress of man. The Musalmans, especially, should try to obtain this neglected legacy and missing treasure of theirs and pioneer the way to orthodoxy and salvation by inviting the entire world hitherward ; because religion is the legacy of the Musalmans. *Irfān* is the first successful step in this direction and the foremost golden ring of this chain. It gives a real insight into religion and spiritualism and presents Islam in its true colours. If Musalmans attend this way and are successful in devising an individualistic and personal programme for the purification of their souls, they would be able to chalk out a universal programme for the reformation of the whole world and cultivate in themselves the virtue of proudly announcing Islam and

spiritualism to the world. But this object cannot be achieved through mere verbal talk. No! It necessitates an immense practical strife for which we have to create practical and standard men who can once again make this mission universally successful. We have to set up an extensive system of publications and broadcasting which can change the defective conceptions of the peoples and create in their minds true notions of God. Through *Irfān* the author has set up the first example of the above and his labours deserve merit.

Many people evade religious books and spiritual subjects taking them for the aggregate of lengthy, dry and complicated propositions. To a certain extent they are right! It is generally so!! However, the world, today, does not tarry where it stood centuries ago. Human knowledge has thrashed the space of the world and entering the cavities of microscopic atoms man has divulged the incomprehensible secrets and clandestine mysteries. In the absence of an exhaustive proof and explanation, the present world would not accept anything.

In *Irfān*, however this subject (of religion and spiritualism) has been rendered so interesting and pleasing through astonishing and perplexing observations, unique and rare experiments and strange, curious, true and modern informations, that one does not feel bored by its study. While reading the book one often feels as if some one is removing the veils of darkness from his mind and he is studying spiritualism from very close quarters.

A study of the book itself, and not this brief

introduction, can furnish details of the contents of *Irfā'n*. But this much can safely be said that hithersofar such an interesting and informative book has not been written on the subject. In Hindustan and Pakistan this honour is reserved to the author of *Irfān* for which he deserves congratulations. By writing such a standard work in the English language he has not obliged the English-knowing public alone but by making such a valuable contribution to English literature he has shown much favour to that language as well. The more he is thanked for it the lesser it is.

The sciences of Concentration and Invocation have been specially and conspicuously dealt with in *Irfān* and these two sciences alone form the real subject-matter of the book.

Concentration consists of acquiring will-power and spiritual powers through the centralization and accumulation of human thoughts and hidden spiritual talents on one point (the name Allah). Invocation is the wonderful science of bidding the spirits.

The world, today, is madly roaming after a science whereby it would be practicable to invoke spirits and master solid spiritual power. Thousands of persons have unsuccessfully spent up their lives for acquiring such sciences. The author of *Irfān* has acted most graciously in giving the world details of these wonderful sciences and valuable secrets. There are very few people in this world who, on achieving a valuable secret, would allow others to share it.

The science of concentration might appear novel

to some people. But as far as the historical position of the word is concerned, it has been prevalent in different forms from olden times and expressed through different terminology. Various methods of acquiring will-power through fixing the gaze and concentrating the thoughts on a thing placed before one are in vogue today as well as before. Some people practise gazing at the sun. It is said about Rauspotin that he could gaze at the sun from morn till eve. Some would place an effigy in front of them and gaze on it. The Hindus of yore exaggerated it to the extent of carving and concentrating on the idols of gods, leaders and rulers. Though this method of theirs which later on degenerated into absolute infidelity and idolatry yet it finds its foundations in concentration. Some have practised it on mere imaginary dots. So that Mesmerism is based on concentrating on hypothetical dots. But the concentration dealt with in *Irfān* differs from all the above. Herein instead of hypothetical dots and effigies, the name Allah alone is concentrated upon. Since God the Most High is incorporeal possessing no particular shape or form, it is hypothetical and wrong to carve and frame his imaginary effigies and forms and worship them. Commemoration of and concentration on His true name **الله** alone are permissible. In this system, in the beginning, the name **الله** is fixed in concentration either by being placed in front of one or without that. It is then transferred, through the faculty of concentration, to the heart, brain and other requisite limbs. Since the name is deeply

connected with the Named, along with the transference of the name, the personal and attributive illuminations and lights of the Named also get transferred which causes the appearance of spiritual life, light and sensation in the above-mentioned limbs.

Concentration is God's wonderful gift to man. Words and conversation are the expression of concentration and imagination. Primarily, reflection and portrait of a thing appears in concentration which are subsequently expressed in words and conversation. One can be contemplated upon in two ways (1) through concentration and (2) through the agency of the faculty of speech. First of all the contemplation or portrait of a memorable object appears in concentration and is then expressed by the faculty of speech. Not until a thing has come into concentration can it come to the tongue. Hence, real recollection is effected through concentration. Words and speech are not as vast as concentration which can hold a universe. What concentration can grasp, the tongue cannot. For this reason the author of *Irfān* has given preference to concentration over the other methods of commemoration. He considers the name as synonymous with the Named. Though he has picked up this expression from the compositions of Hazrat Sultan Bahu (p.b.u.h.), the honour of presenting it to the world in detail goes to him.

The science of invocation, as already stated, is the science and system of bidding the spirits and meeting them. Some people will view this expres-

sion with astonishment, because the science of invoking the spirits of the dead has never been expressed by this term, so far. But they need not wonder. The bosom of the universe still holds many a dormant secret. Some of these are being unsealed now and the world is astonished and dazed to behold them.

The tumult caused by the new science of spiritualism has brought about a revolution in the intellectual world of the occidentals. For centuries this science remained concealed from their eyes. Having come to know of it now, they are beginning to confirm the existence of spirits and derive benefit from them. Likewise concentration and invocation had remained unexplored secrets so far. Compared to occidental spiritualism, Islamic spirit invocation is a far superior and perfect science. By presenting concentration and invocation in a scientific manner the author has rendered valuable service to religion and spiritualism alike.

The occidentals are trying hard to promulgate the science of spiritualism. They have written thousands of books on the subject and formed hundreds of societies. But we could not produce a single individual who could answer them by presenting solid realities. If this state of affairs is allowed to go on, the occidentals will supersede us in spiritualism as in the other sciences. It will be highly regrettable should the science of spiritualism revert to us from the Occident whose irreligiousness and heresy has been proclaimed to the whole world by us. If we stick to our lassitude, the day is not

far off when the West shall lead and direct us in this respect too; and we shall be obliged to accept their theories and to follow them. God forbid, should such a state appear, it will be difficult to cope with it. It will be a deluge that shall wash away the religious convictions and spiritual theories of the Musalmans. Our spiritual life will be totally expunged and we will be obliged to solicit the Occident for a fresh spiritual lead. It is high time to save the Musalmans from such a spiritual extermination and religious annihilation and to show them such a bright path of Islamic spiritualism that they should begin to regard 'occidental spiritualism' as a mere dust of the path. Kindred considerations prompted the Faqir Sahib to write this splendid book 'Irfān' in which he has successfully attempted to redirect the Musalmans towards Islam and its spiritualism. Irfān is the highest achievement of his life and the greatest masterpiece of the time. He is the pioneer Muslim writer on occidental spiritualism who has explained its reality, furnished argumentative and educative discussions and recorded its full history. In Urdu literature none had touched this interesting subject previously and no one else has gathered so many true facts about spirits and spiritualism before. If his labours are appreciated by the Musalmans, he would pay more attention towards this side and will expand the chain of publications for the fulfilment of these noble intentions.

The importance and value of some books is due to personalities. Those works are not so important.

While some other books proclaim the personality of their authors: the personality of the author is not the cause of their popularity. On the other hand, due to their excellences, the books are the means of their own popularity and the fame of their authors. *Irfān* can be classed among the books that indicate their authors' personality. Its perusal clearly reveals that the author's records are not confined to mere verbal talk. On the other hand, he has reduced to writing his practical experiments and ocular observations. He wrote what he saw and presented what he experimented.

The desire to gather information about the life-history of the author naturally creeps up in the mind of many a reader either before or after furnishing a fine and pleasant book. Occasionally this desire assumes the form of perplexion and madness. The importance and worth of *Irfān* demand that some information be furnished about the personality of its author. The author's personality is dripping from every letter of *Irfān*, and a great gap may ensue if a brief biography of the author is not recorded here and he is not briefly introduced to the reader.

The audience is listening all ears :

The story-teller's tale it hears.

BIOGRAPHY

In the last edition, partly due to lack of space and partly to my fear of their being interpreted as prodigious and laudatory, I had intentionally refrained from including some episodes in the biography of Faqir Sahib. Moreover, he himself disdains self-praise and self-advertisement.

This time I felt the urge to record some further important memoirs fearing lest they escape the memory and be for ever lost.

In this brief sketch I have tried to provide his followers and disciples with an ample glimpse of his life. Presently, as previously, this introduction has no accommodation for a detailed biography. That will be made available in a separate volume, God-willing. May God endow me with that felicity!

The Faqir Sahib himself intends publishing an account of his spiritual accomplishments under the heading 'Asrar-i-Sarwari and Asya-i-Sarwari' from which his followers will be able to derive full benefit. The study of these books will furnish further details of his biography. May God endow him with the grace of accomplishing that task! Amen!

The Faqir Sahib's blessed name is Nur Mohammad. He adds to his name the word Faqir, because all his life has been spent in acquiring the science of Faqr and navigating its unfathomable sea. Faqr is his aim and object in life. The inscription of the words Sarwari Qadiri is on

account of his spiritual chain of the path. Thus he signs his full name as Faqir Nur Mohammad Sarwari Qadiri.

He was born in Kulachi—a little-known village in district Dera Ismail Khan in the former North-West Frontier Province. He is a Pathan by tribe and Gandapur by caste. The Gandapurs trace their descent from the famous saint Sayyid Ahmad Gesudaraz whose mausoleum in Hyderabad Deccan is a common, respectable shrine.

His father, Haji Gul Mohammad Sahib, was a very pious and God-fearing man. He had performed the pilgrimage to Mecca thrice and was well-versed in Arabic and Persian.

That the Faqir Sahib would attain to be a man of spiritual perfection is a fact about which his father was confident from the earliest time—having also received premonitions to the same effect detailed as follows :—

While the Faqir Sahib was still an infant, his father used to take him for receiving bliss to Hazrat Mada Khan—a divine saint of Kulachi—who was then alive and whose tomb now is visited by all. Mada Khan cherished a particular love for his father. The former, one day, told the latter :—"I have dreamt an exquisite spiritual phenomenon. According to that your son Nur Mohammad must grow into a saint. I visualized last night that I was esoterically voyaging in a sea-ship. The voice of a child screamed from the midst of a cradle in the ship. Stop the ship ! My father is coming !" On approaching the cradle I saw your son Nur

Mohammad lying therein. Afterwards I saw you from a distance paddling the water and approaching the ship, which set off after you had boarded it. "Mada Khan greeted him saying : Haji Shaib ! this child shall be the cause of your entering the realm of saints." On hearing this his father was highly pleased and hopeful, and he often used to narrate this story. Mada Khan died during the infancy of Faqir Sahib. But even after his death he used to be considerate towards Faqir Sahib and helped him esoterically which the Faqir Sahib acknowledges.

During his student life the Faqir Sahib once injured his knee while playing football. That very night his father saw Mada Khan in a dream in his house asking him, "Haji Sahib, how is your son's knee? I have come to enquire after him." The Faqir Sahib narrates that early in the morning my father came to me very jubilant and satisfied and said, "Nur Mohammad, I am highly astonished that after a very long time I have seen tonight Mada Khan come to my house and enquire after your health. This dream also subscribed to his father's expectations and hopeful thoughts about Faqir Sahib.

The Faqir Sahib acquired his primary education at Kulachi. In the Middle examination he topped the whole province. He appeared at the Matriculation examination from Dera Ismail Khan. From the offstart he did not pay much heed to his studies. Yet he topped the list at every examination and on account of his ability he enjoyed a distinguished position in every class. He was a regular scholar-

ship-holder from the 5th to F.A. standard.

After Matriculation he took a fancy for higher education and joined Islamia College, Lahore. In those days his father went to Baghdat for the second time, and there earnestly entreated Sayyid Mustafa Gilani, the chamberlain of the holy shrine of Mahbub-i-Subhani (may God sanctify his secret) to augur Istikhara for him. Similar request in the past had resulted in postponement. But on being pressed hard he consented to do so this time. Having agreed in the night, he intimated his father in the morning ; "I do not recollect out of what I saw about you but after the augury I saw that some one repeatedly whispered into my ear the words "Lahore Nur." I cannot make head or tail out of that ; you may if you can. I have played my part and this is all that I got out of it. On hearing these words his father immediately comprehended that they pertained to Nur Mohammad then studying at Lahore.

Highly interesting and educative are the mental states, pleasant and unpleasant physical conditions and struggle that accosted the Faqir Sahib from the time of his going from school to college ; leaving the college ; denouncing the world and assuming Faqr and darveshi.

From the time of his acquiring a bit of understanding he was confronted by a curious mental state. Occasionally, he sensed within himself the wave of an innate resplendent electricity that created a spiritual revolution in his heart and mind and strongly affected them. All terrestrial objects

seemed submerged in the glories of an eternal beauty. Natural beauty in its utmost nudity exhibited itself in every object. Totally absorbed in the observation, he lost himself and derived intense joy and ecstasy in that condition which lasted for a long while. This often happened at the time of offering prayers, and to continue it incessantly he repeatedly offered the supererogatory prayers. After continuing for some time this condition began to intensify and a sort of tenderness also accompanied it ; and tears used to flow from his eyes involuntarily. Sometimes when he studied and did his school task late in the night alone, this phenomenon set on voluntarily. Then it so increased that streams of tears used to flow from his eyes while sitting in the classroom. To conceal this he used to hold a book before his eyes, lest someone got scent of the secret. This condition intensified to the utmost degree at the time of his appearing at the Matriculation examination at Dera Ismail Khan.

He became nervous about it—wondering what had happened to him. Such was the state of his esoteric attraction on the one hand and the desire of his prosecuting his studies and joining the college on the other. He was in a fix, unable to decide what to do and what to shrink ; whether to join the college or forsake it. In his perplexity he went to the tomb of Faqir Mohammad Aslam, in Dera Ismail Khan, one morning. Offering a two-fold supererogation, he augured and lying down on a bed for a while, closed his eyes and fell asleep. He dreamt himself standing at the door of the lumi-

nous grave of Hazrat Sultan Bahu Sahib who came out of his shrine and said to Faqir Sahib, "Don't go to the college; English education won't suit you."

So saying he entered the tomb and Faqir Sahib's eyes opened. He entertained the craze for higher education and the aspirations of youth. His parents, relatives and almost all the members of his family had centered in him high hopes of worldly promotion as he was a very shining student.

All these things together pushed him towards college education and he joined Islamia College, Lahore, saying, "Come what may; we've set our boat asail." But God willed otherwise.

In the college, the two contradictory esoteric and exoteric impulses clashed bitterly. The fore-time state of weeping persisted here too. Nay! it intensified!

He couldn't control himself in the class-room in the presence of the professor. His book was his last resort to serve as a curtain and hide his tears. When he got seclusion in the room of the hostel, the night passed away in shedding tears. During his leisure hours the same state continued, in the day. In the night, his pillow got so drenched up with tears that to dry it up he had to keep it in the sun every day. In severe summer days it hardly dried up from midday to evening. This was the daily routine.

Due to abundant weeping his eyes had assumed a queer look. Thereupon, Ahmad Khan, one of his class-fellows and very intimate friend, used to ask

him, "what has happened to your eyes?" The Faqir Sahib used to reply, "My eyes have become sore." But he wouldn't agree and say, "No; sore eyes are not like that."

God alone knows the thought or doubt which crept up in the mind of Ahmad Khan and prompted him to investigate the matter. When Faqir Sahib used to lie down in his room, Ahmad Khan used to peep through the window glass-panes stealthily. No one can tell how long he peeped or how far he succeeded in his object. But the Faqir Sahib soon became aware of it and pasted thick, brown papers on the inner side of all the panes in order that nothing should be visible from outside and none should discern his secret. (The present writer chanced to see these papers in 1935; after about 30 or 35 years). It happened thus: In 1935 Faqir Sahib took me to Lahore to pick up calligraphy. We passed by Islamia College, Lahore, one day. The Faqir Sahib recollected his college days. While walking he narrated the story of his sticking papers on the glass-panes. I requested him to enter the college and show me his room. This he did. Behold the glory of Allah, the papers were still there. The sight of the papers brought us both into tears. Some one had removed those papers when I joined Tibbiya College, Lahore in 1943.

The more he tried to conceal himself the more evident this phenomenon became; and the more he tried to suppress it the more forcibly it sprang up. Yet he continued his studies. After some time he

fell seriously ill in the College Hostel in Lahore. He was confined to bed for a long time and got so lean and weak as to be unable to sit or move; simultaneously, the spiritual attraction was still there. The dream at Dera Ismail Khan was soaring in his eyes. Finally he decided in his mind that if he recovered he would quit the college. He resolved thus in the night and found himself quite healthy in the morning. He forthwith set off for the railway station. Some esoteric power and invisible hand seemed to drag him along. At the station he felt neither weakness nor exhaustion. His spontaneous recovery astonished him.

He stayed at home for some days, reluctant to discontinue his studies and contemplating that he would be able to fetch some job after some more study. Under this impression he returned to the college and resumed his studies. The forementioned condition continued vehemently. The tears were always there. He tried to control himself, but in vain. He took further guts to combat these states. He had to leave the college.

So from Lahore he took straight to the holy shrine of Hazrat *Sultan-ul-Arifin* via Shorkot. He renounced the college for good leaving behind all his belongings and books.

During his stay at the august court he cherished no fancy for any one in the beginning. A curious estrangement overfilled his heart. His relatives and sympathisers were surprised at this news of his. They could hardly conceive that such an intelligent young man could possibly transform

thus. Everybody pitied his future. After relinquishing the college, home and all worldly connections and assuming the order of dervishes, he had to pass through sundry ordeals. But he remained steadfast with the dervishes; he was having but half a meal of dry bread; sleeping on the bosom of earth and wearing a patch garment and a loin-cloth. In spite of all this, he had contentment in his heart, light in his eyes and joy in his spirit. All his kinsmen and inmates of his house wondered as to what had happened to this educated and intelligent youngster! In the Faqir's habit many people suspected him of insanity. Those who had seen him in the up to date collegian dress, were surprised at his new state. But he did not care.

He had married at the beginning of his college career and had one child whom he entrusted to God at his home. Commemoration and worship of God was his occupation day and night.

In those days he came across a manuscript composition of Hazrat Sultan-ul-Arifin. He studied it very carefully and felt like having obtained an invaluable treasure of gnosis. He enjoyed its study so much that he spent years in studying his works. Thereafter he obtained many other manuscripts with which he quenched his spiritual thirst. He gathered about 30 or 40 manuscripts, which he copied repeatedly and read each one hundreds of times. But he couldn't be satisfied with them; nor is he now. Through writing these books with the pen for scores of years his handwriting improved to the extent of his becoming a calligraphist.

He reckoned these books as his companion-teacher and acquired everything out of them. Later on it so happened that through the esoteric concentration and lighted books of Hazrat Sultan-ul-Arifin whatever place, stage and spiritual phenomena of the path he copied in the day time, he crossed it in the night and every written esoteric phenomenon became manifest to him. He says: "It appeared that the author had composed and bequeathed those books to me exclusively." Because, hithersofar, none has either comprehended or benefited out of them like myself. And it is a fact that the honour of acquainting the world with the real import of his holiness's books and the seekers of the right path with his Faqr rests solely with him.

He became the pupil of Hazrat Salih Mohammad, a successor of Hazrat Sultan-ul-Arifin. In his tender age his father took him to Darbar Sharif and presented him to his own guide and patron, Hazrat Salih Mohammad with the request to accept him as his pupil which the Hazrat very affectionately did. Long after this when he left the college and began to live at the Darbar Sharif as a dervish, Hazrat Salih Mohammad had passed away and Hazrat Nur Mohammad had succeeded him. The latter had a special liking for him and often sat in his company.

About the early days of his stay at the Darbar Sharif when his desire was at its climax, Faqir Sahib says, "One night I was asleep in the mosque of Darbar Sharif along with my father. In a dream I saw Hazrat Sultan-ul-Arifin sitting in the palace

like a resplendent sun and watching me with a particularly favourable look. From his shining face up to my body there emanated a beam of light. Its strong brilliant rays pierced my brain, heart and every particle of the body. The form of my father came out of that brilliant beam and conveyed the joyful tiding."

"Nur Mohammad : Hazrat Sultan-ul-Arifin has declared orders of granting you the great esoteric alchemy and elixir of insight (كيمياء اكسير نظر). On hearing this tenderness overtook me and I submitted I am not worthy of this.

In short when we both woke up in the morning, my father said to me, "Last night you were telling me in the dream : Dear father, I dreamt a very blessed dream last night. Did you see last night anything I answered in the affirmative but avoided furnishing details as I was then very, very particular about hiding my secrets? The Faqir Sahib says, "From that very night a regular flow of esoteric favours from Hazrat Sultan-ul-Arifin attached itself to me which, thank God, is still there and would continue up to the day of eternity without an end. May God increase it and never decrease it!"

The Faqir Sahib says ;

كَانَ نَحْنُ اِلٰهَ عَلَيَّكَ عَلَيْهِ

"I hear this voice from the beyond ; that's God's great favour is on you. Through this Divine favour I have been toilessly gaining untold and invaluable wealth from every spiritual court and spirit of every dead or living soul from whom I intended to draw

esoteric gain. "So much so that he was immediately granted audience to the court of Hazrat Pir Mehbub-i-Subhani at Baghdad (may his secret be guarded) when he visited it in 1912. He says: "Among other esoteric favours I saw, one night, having entered in audience, I witnessed all the great men and founder of the sajjadas (سجاده) of the world sitting respectfully in the magnificent mosque of Hazrat Pir Sahib. Amongst others I recognized Hazrat Nur Ahmed Sahib and Hazrat Amir Sultan Sahib (the successors of Hazrat Sultan-ul-Arifin) whom I approached and paid my respects.

They very gently whispered in my ear, "Nur Mohammad, this is the court of a very magnanimous ruler. Remain respectful here." Taking my leave thence I went to the gate of the shrine of Hazrat Pir Dastgir to gain audience. The watchman on the gate questioned me, "Do you seek from this sublime court the rank of Abdāl or Qutb (نصرتین) (امل تكونين)." To which I replied, "What is the value of these ranks to be asked from such a supreme court? I wish to obtain from here the unlimited wealth of faqr." At this the gatekeeper smiled joyfully and allowed me in. That which passed on my heart thereafter and the immense wealth of faqri-Mohammadi which I received from the august court of Ghausiya majesty is beyond the realm of description and which shines daily on the esoteric horizon up to eternity as he has said.

أَقْلَتْ شُمُوسُ الْأَوَّلِينَ وَشَمْسُنَا - أَبَدًا عَلَى فَلَكَ
الْعَلَّ لَا تَغْرُبُ

The suns of the predecessors have set ; but ours is eternally shining on the highest heaven: it won't set. Narrating another incident of Baghdad, Faqir Sahib said: "In the court of Hazrat Pir Mehbub-i-Subhani, in front of the parlour of the Afghans, there used to sit an attractive majzoob faqir named Abdur Rehman who used to utter irrelevant and ununderstandable things. The Afghans used to serve him, feed him and remove by their hands his filth which used to be odourless. For about 12 years he had not risen or shifted from his place.

One day when I was sitting in my parlour, he rose from his seat, entered my parlour and standing in the door he fixed his gaze and stared at me. After a few moments he resumed his seat. On his unusual departure from his place the Afghans came running to my parlour and began asking me as to why Abdur Rehman had come to my parlour and what he had talked to me. I told them that undoubtedly he had come to my parlour but had returned after looking at me for a few minutes. The Afghans wondered much at his unusual movement.

A little while after the Afghans had quitted my parlour, a strange awe overtook my heart ceaselessly and increased every moment. Though I had seen nothing, this spacious world appeared to me very narrow and I began shivering out of fear. When I came out of the parlour my legs staggered. I was greatly perplexed at the cause of that fear. At that moment I recited and blew over myself the Opening Chapter (الفاتحة), that of the Chair (آية الكرسي), the

four Quls (چار قل) and many other verses, but in vain. The fear went on increasing. Entering the blessed shrine of Hazrat Pir Dastgir and grasping the net, I requested him to help me in the name of God. But to no avail. Coming out of it I set for the house that I had rented intending to lie down and repose.

But I felt suffocated through fear and further progress seemed difficult. Meanwhile some one put this thought in my heart by way of spiritual inspiration: "Recite Risala-i-Ruhi (رسالۃ روحی)." While walking along I began reciting that treatise of Hazrat Sultan-ul-Arifin which I remembered by heart and which is an effective remedy against such-like esoteric retrogressions. At its very commencement that fear damped and a wave of comfort shot through me. I recited it 3 or 4 times before reaching my home where I wrapped myself in a quilt and continued repeating it until I fell asleep. In a dream I saw myself standing at the gate of a magnificent fort and Abdur Rehman (surrounded by a herd of long-horned oxen and the buffaloes) running towards me. I feared lest the herd should trample me. Standing in that state of apprehension, I saw Hazrat Sultan-ul-Arifin running towards me from a distance with the speed of electricity—so fast that his turban had slipped from his head and was hanging on his neck. Abdur Rehman and his dreadful herd had not yet approached me before his holiness intervened between him and myself and telling him something in Arabic dismissed him away. At that moment my eyes opened. I found myself

quite satisfied. Afterwards, when I left that place and entered the court of Pir Dastgir, Abdur Rehman was astonished to see me. Then he began to laugh at his foolish act. "I entered my parlour and resumed my work." According to Faqir Sahib, saying the substance of all this phenomena is that the said majzub tried futilely to attract me with his suggestion and dye me in his own colour but I was saved from him through the favour of my spiritual leader.

Hafiz Musa who ran an ideal school of commemorating the Holy Quran, was alive in the days when Faqir Sahib was staying at the court of Hazrat Sultan-ul-Arifin. The Faqir Sahib says: "Hafiz Musa had constructed a thatch of rushes on which the students recited the Holy Quran at night time. One noon I was sleeping on a bed under the thatch. An esoteric light overpowered and enfolded me. At that time all the hair on my body were revolving and announcing Allah Hu, Allah Hu (الله هو). Just then my eyes opened. I saw Hafiz Musa sitting on a bed near me, watching me with astonishment and trying to give his heart the blows of Allah Hu, Allah Hu (الله هو). I think that having sensed my Zikr-i-Sultan somehow he was trying to imitate it.

Faqir Sahib also says: "During the days when river Chenab was washing away the old Darbar, the blessed coffin of Hazrat Sultan-ul-Arifin was lying excavated. His spiritual reflection was usually more evident at the new Darbar than the old one. We had heard stories that the river will sweep away the shrine of Hazrat Sultan-ul-Arifin during Muharram. His coffin will be pulled out.

quite satisfied. Afterwards, when I left that place and entered the court of Pir Dastgir, Abdur Rehman was astonished to see me. Then he began to laugh at his foolish act. "I entered my parlour and resumed my work." According to Faqir Sahib, saying the substance of all this phenomena is that the said majzub tried futilely to attract me with his suggestion and dye me in his own colour but I was saved from him through the favour of my spiritual leader.

Hafiz Musa who ran an ideal school of commemorating the Holy Quran, was alive in the days when Faqir Sahib was staying at the court of Hazrat Sultan-ul-Arifin. The Faqir Sahib says: "Hafiz Musa had constructed a thatch of rushes on which the students recited the Holy Quran at night time. One noon I was sleeping on a bed under the thatch. An esoteric light overpowered and enfolded me. At that time all the hair on my body were revolving and announcing Allah Hu, Allah Hu (الله هو). Just then my eyes opened. I saw Hafiz Musa sitting on a bed near me, watching me with astonishment and trying to give his heart the blows of Allah Hu, Allah Hu (الله هو). I think that having sensed my Zikr-i-Sultan somehow he was trying to imitate it.

Faqir Sahib also says: "During the days when river Chenab was washing away the old Darbar, the blessed coffin of Hazrat Sultan-ul-Arifin was lying excavated. His spiritual reflection was usually more evident at the new Darbar than the old one. We had heard stories that the river will sweep away the shrine of Hazrat Sultan-ul-Arifin during Muharram. His coffin will be pulled out.

He would come out of it and shout. At hearing that all the people present there would turn into live-hearted saints. On seeing everything contrary to my expectations, I was lying very dejected and broken-hearted in the parlour of Hafiz Musa. In a dream I saw myself walking in the populace of Sarang Khan Baloch, near Shorkot, where the parents of Hazrat Sultan-ul-Arifin used to reside when he was a child. Unintentionally, I chanced to enter that old house of his where he had been brought up. I saw his father sitting on a bed and mother sitting on the earth by the hearth, under a reed thatch. On seeing me enter the house his mother Hazrat Rasti Sahiba had raised in her hands the little innocent figure of Hazrat Sultan-ul-Arifin and showing him to me said: "Nur Mohammad! this is my child Bahu (بہو). I have brought him up in my hands like this." When his lucid brilliant glance fell at me I was attracted and opened my eyes saying Haqq Bahu, Haqq Bahu (حق بہو حق بہو)

After this pleasant and memorable time of Hazrat Nur Ahmed there came the regime of his eldest son Hazrat Amir Sultan who also cherished a special affection for and made a distinguished companion of Faqir Sahib with whom he often used to discuss important worldly and spiritual matters. So much so that he appointed Faqir Sahib as a special tutor of his sons. The present successor and his 3 brothers remained his pupils for years. Faqir Sahib also enjoyed the honour of remaining the tutor of the daughters of Hazrat Pir Al-Sayyed Haider-al-Qadri-al-Gilani Baghdadi.

He has copiously travelled all over India in connection with Invitation of Graves (دعوة القبور). He has recited the invitation on them and reaped spiritual gain from the holy graves of almost all the munificent saints and great magnates. He says the one night's invitation at the grave of a saint is more beneficial than hundreds of Quadragesimals and fasts and seclusion and years of asceticism and austerities. If the enshrined soul co-operates, he can cause the invitor to traverse overnight all the stages traversed by him in his own life time.

The Faqir Sahib is a high ranked scholar, a noble sufi, a grand dervish, a far-sighted humble Faqir and experienced saint. In his seventy-five years of age he has witnessed innumerable worldly vicissitudes and untold secrets and open revolutions. He has had occasions of meeting and talking to people of different schools of thought and various ideas; including scholars, muftis, sufis, pious spiritualists, leaders, statesmen and pious people etc. He takes a very wide and liberal view of Sufiism, Faqr and Spiritualism and has spent all his life in research of this spiritual world. Theoretically and practically he is fully cognizant of all the ups and downs and bends of Faqr and Sufiism. He has full experience of differentiating between the genuine and counterfoil, reality and imitation, truth and falsehood.

I have had copious occasions of travelling with him and each time I had to acknowledge his minute observation in this field. I have often noticed that through his spiritual sight he judged in a

moment the esoteric capacity of every faqir, dervish or sufi who came to see him or whom he met. I have also seen repeatedly, that he can gauge the spiritual power of the spiritualistic by-gones.

Another strange thing that I have seen is this, that he can sense the tombs of saints without seeing them. Out of hundreds of such incidents I will confine myself to the mention of only a few. Faqir Sahib and I were passing through a lane in Lahore in 1935. He said, "I feel the presence of the tomb of some saint here. It must be somewhere closeby." I enquired from some shopkeepers near about but they expressed their ignorance. I informed him that no tomb was traceable there. "It is there. I feel it outright. Make further enquiries," he said. I interrogated some more people. At last one old man said, "Yes; there is a saint (buried) in this street." Guiding us through wading lanes he took us to the tomb of a Faqir. We read the Opening Chapter (سورة فاتحه) and returned. Later on I enquired from Faqir Sahib how he came to know about it. He replied, "Wherever there is the grave of some saint, the hearts of the insightful living feel its spiritual waves in accordance with its spiritual power. The more powerful the saint the more forcibly and distantly his waves strike the heart and his spiritualism is felt. The orbit of the waves of saintly dead with ordinary power is limited according to their power." Hakim Ghulam Sarwar, elder brother of the writer, also narrates a similar occurrence. He narrates, "Travelling with the Faqir Sahib, once, we passed

near the tomb of a Faqir in Mianwali which the Faqir Sahib sensed. We retired thither. The Faqir Sahib remarked, "This dead Faqir has great spiritual power and though not very popular now, he will become very famous some day. We sojourned there for the night. Late in the night he went to recite the invitation (دعوة القبور) and I retired to sleep. In a dream I saw an old man with a white beard come out of the grave and re-enter it after shaking hand with me. When my eyes opened I saw the Faqir Sahib still busy in reciting the invitation. On his return I narrated to him my dream to which he replied, "This was the very saint."

The Faqir Sahib says. In the course of composing the book, "Makhzan-ul-Asrar" (مخزن الاسرار) out of my excessive love for the family of the Holy Prophet and extreme reverence to Hazrat Ali (may God bless him) I once intended to include therein some passage denoting the supremacy of Hazrat Amir over the other three companions with the antecedent danger of derogating their position. I was therefore indecisive whether to include it in the book or not. In the night, in a dream, I saw Hazrat Umar (may God be pleased with him) showing me a mirror like tablet which he was holding in his hand and in which I could see all his achievements in the service of Islam. At that moment I felt sorry for intending to include that passage in the book and addressing him forthwith I submitted:

O Great Farooq (فاروق اعظم) Distinguisher; you have certainly rendered great services to Islam and the Islamic world is highly indebted to you.

"I then abstained from including the passage in the book."

He says, "Once in a dream I saw the following inscription written in bold, brilliant letters in beautiful Arabic script on the sky. Nur Muhammad is Hanafi Muslim and not amongst the polytheists

نور محمد كان حنيفا مسلما وما كان من المشركين

This fully convinced me of my being a true unitarian and follower of the orthodox faith."

He says, "Once in a dream some one questioned me, 'What is your genealogy (شجرة نسب)? I answered "Hazrat Sultan ul-Arifin Sultan Bahu (peace be upon him), Hazrat Pir Dastgir Mehbub-i-Subhani, Hazrat Sheikh Abdul Qadir Gilani (be his secret sanctified) and Hazrat Sarwar-i-Kainat Hazrat Muhammad Mustafa (the peace of God be upon him), are my father, grandfather and great-grandfather, respectively ; and I am the bright attendant and adopted descendant of these three pious personages." This answer astonished the interrogator.

He said probably in 1912 intending to leave for Baghdad, "I first visited the brilliant tomb of my spiritual patron, Hazrat Sultan-ul-Arifin (p.b.u.h.) and obtained his permission to depart. Then I went to Multan and visited the graves of the saints there. I did the same in Delhi. Reaching Baghdad I tarried for about 2 months at the holy tomb of Hazrat Pir Mehbub-i-Subhani (may his unique secret be sanctified) ! I derived esoteric blessings from the holy graves of many great religious magnates, the Imams and perfect saints of Baghdad named as follows :—Hazrat Imam Abu

Hanifa (the greatest imam). Hazrat Imam Abu Yusuf, Hazrat the 2 Kazims, Hazrat Usha (يوشع), Hazrat Maruf Kirkhi, Hazrat Junaid Baghdadi, Hazrat Siri Saqti, Hazrat Sheikh Shibli, Hazrat Bashar Hafi, Hazrat Mansur al-Hallaj and Hazrat Sheikh Shihab-ud-Din Suhrawardi, etc. (God's mercy be on them all !)

Later on we went to Karbala-i-Mualla and paid homage to the illustrious tombs of all the martyrs of Karbla, especially to the head of the Martyrs, Hazrat Imam Hussain (God be pleased with him) ! It is worth mentioning that those were the early days of Muharram. Shias from all over the world had mustered in Karbala. There was a huge gathering at the tomb of the king of martyrs. Inside the mausoleum, visitors were flocking to the grave like moths and weeping bitterly. Every one was shedding tears. I tried to weep. But to weep is not a voluntary act. I could not. I recollected the oppressions of the martyrs of Karbala and made great efforts. I thought it will be the act of wretchedness if I did not weep here. Finally I stood at the feet of the king of martyrs and beseeched the spiritualism of my esoteric leader, Sultan-ul-Arifin. That very moment I began to weep involuntarily—such as I had never wept before. I heard the sound of my heart like that of hot boiling kettle and had that state continued for a little longer my heart would have certainly burst. In a few minutes I shed so many tears that my lap was wetted and my heart felt an unaccountable esoteric relief.

In the early days Faqir Sahib had travelled on foot and all alone, hundreds of times, to visit the tomb of Hazrat Sultan-ul-Arifin. For about twelve years he wandered in the sands of Thal and slept on the ground without a pillow or bedding. Being subject to a sort of spiritual intoxication, day and night, he followed no earthly pursuit in those days. It kept him independent and carefree of the world and all its paraphernalia. This state continued for a long time but later on his nature gradually pacified and the intensity of seclusiveness decreased.

On the cessation of this cycle of seclusiveness and state of renunciation there commenced another one in which he reverted to material senses and began paying heed to worldly affairs along with the religious one which still exists. The series of compositions and compilations also relate to this cycle.

In about 1935 he first thought of publishing a book of *Hazrat Sultan-ul-Arifin's Iranian Nur-ul-Huda* with Urdu translation and Irfān. But due to monetary shortage these could not be published for years. At last this difficulty was overcome through the spiritual help of two spiritual deceased saints. Here are the details.

In 1941 he desired to visit the Asifiyya Library in Hyderabad Deccan and to study its rare manuscripts. Abdul Aziz Sahib, one of his college fellows and friends, was the Vice-Principal in Usmania Training College. He was communicated with. So he first went to Lahore and stayed with Hakim Sultan Muhammad Sahib (deceased). The

Hakim Sahib was one of his oldest and best friends with whom he always put up on visiting Lahore. One night he intimated his intention to Hakim Sahib, who ordered him to give it up. The Hakim Sahib, who was a very experienced world-knowing and discreet personage, said, "What's the good of going so far?" The Faqir Sahib felt hesitant and said, "If this is what you advise, I won't go." Early next morning the first thing that the Hakim Sahib said to Faqir Sahib was, "Don't give up your determination, do perform this journey; it envelops something good." The Faqir Sahib was astonished on hearing this and said, "Yesterday you advised me to desist from this journey and to-day you insist on it. How is it?" The Hakim Sahib said, "Some one told me in a dream last night not to stop you from proceeding on this journey." So the Faqir Sahib set on this long journey.

On reaching Hyderabad he stayed with Abdul Aziz, his only acquaintance there who himself was a man of retired nature with only few friends in the city.

One day the Faqir Sahib turned towards the enshrined spirits for help. The tomb of Yusuf Shah Sharif Shah is a public sacred shrine there. His object was realized after visiting the tomb a few times. He found access to Sir Akbar Hydari, the then Prime Minister, who was an ardent believer in the tomb. On the first meeting he sanctioned a substantial sum payable in two instalments for the publication of the two books. In this connection the Faqir Sahib had to go to Hyderabad

in 1942 again—accompanied by the present writer. This time he made the friendship of Mirza Yar Jang Bahadur, the Minister for Theology, a believer in Faqir Sahib. He once gave a sumptuous invitation to Faqir Sahib, Jiwan Yar Jang Bahadur, Chief Justice and other dignitaries of the State were also among the invitees. This time, due to the efforts of Mirza Yar Jang Bahadur, the Faqir Sahib stayed as a royal guest in Sulh Sarai for two months.

Up to this time Faqir Sahib has seven sons and three daughters. He had four brothers of whom the three are alive. It is a matter of thanksgiving that the Faqir Sahib is still alive and guiding thousands of those astray in the path of faqr and tasawwuf. His spiritual bounty is reaching his followers. Thousands of persons have reformed at his hands. Many atheists and materialists have denounced their former creed and turned into perfect Muslims. Many sinners have repented from sins after reading his book "Irfan." Non-followers and negators of great saints have joined the realm of the people of true faith and continue doing so.

The spring of his bounty is flowing in full swing and will so continue up to doomsday, God-willing. Every letter of his composition is effective. His esoteric concentration is in full play in his inscription and his soul will always be operative in his books. The bosoms and hearts of the people will always be illuminated by this lamp of guidance.

He remarks that due to some considerations faqirs cannot display much of their spiritual power during their lifetime. But it becomes fully mani-

fest after their death when they can display their spiritual and esoteric powers independently.

At present he has no occupation except composition and compilation of books. He loves simplicity immensely. He dislikes pomp and show and pretensions of the Shaikhs. He dislikes meeting with capitalists and moneyed people. He especially likes the destitute and dervishes.

Nowadays he presents himself at the court of Hazrat Sultan-ul-Arifin annually during the ten days of Muharram and in the month of spring. On these two occasions his disciples meet him there.

In his parlour, on both the occasions, he is surrounded by a crowd of his followers, discussing problems of Faqr and Tasawwuf, secrets of daily practices, religious duties, the inner meanings of concentration on His personal name Allah, the details of inviting the spirits clairvoyance of spirits and the arts, esoteric personalities, trance, concentration, supernatural power and hundreds of cognate matters.

His conversation is extremely effective. His hearers are enchanted on hearing him discussing some problem. The circle of his lovers, believers and followers is very vast. The former Punjab has especially been the centre of his followers. He is always mindful of the religious and worldly betterment of his disciples.

Recently, he has received a tidings about his disciples which has greatly consoled him about their future. He says, "Some months ago, I was putting up with Maulvi Muhammad Hussain, one of my

followers at his house in district Lyallpur. It was a Friday night. In a vision I saw myself present in the esoteric court of Hazrat Pir Mehbub-i-Subhani. Some one questioned me there, "What do two angels Munkir and Nakir enquire in the grave?" I replied: They put these questions: Who is your God, what's your faith and who is your Prophet? A voice from the assembly said, 'This question is also asked in the grave: Who is your shaikh?' On this I saw my sincere follower, Maulvi Muhammad Hussain standing by. He immediately replied, Shaikh Abdul Qadir Jilani is our Shaikh. On this a voice said, This seeker has spoken the truth.

This true vision proved two things: (1) the shaikh is also asked about in the grave, as has been reported. One who has no shaikh has Satan for his shaikh. (2) Eliciting from the tongue of my follower Muhammad Hussain that Hazrat Shaikh Syed Abdul Qadir Jilani is our Shaikh, and simultaneously its verification by His court that Seeker had told the truth. It means that Hazrat Mahbubi-Subhani has accepted every seeker and disciple of mine as his own and taken him in his own care. This vision has fully convinced me that God-willing, every disciple of mine will end in Faith as he has said, "My disciple won't die but in Faith." O God! raise us among the trusted, faithful. Amen! O, Provider of the two worlds!

Faqir Sahib has also written and issued some other most interesting and useful books on Islamic theosophy and spiritualism in Urdu. They have

attained immense popularity and great approval from the public. Their names are as follows :—

1. Irfān, Part I.
2. Irfān, Part II. Price Rs. 5, each.
3. Haqnumā, Urdu Translation of Nur-ul-Hudā in Persian by Sultan-ul-Arifin.
Price Rs. 4.
4. Makhzan-ul-Isrār. In this book Faqir Sahib has included different useful and experienced recitations and versions.
Price Rs. 5.

Nowadays he intends to write and compose some more new books and has a desire to visit Islamic lands, the Hejaz and holy places. But through some difficulties and unfavourable circumstances these wishes of his have not been realised so far.

May God fulfil his desires in his old age and arrange for it from the Unseen. Amen.

Hakim Abdul Hamid Sarwari

S/O

12-8-58

Faqir Nur Muhammad Sarwari.

PROOF OF THE EXISTENCE OF GOD

Praise be to God the Lord of all creatures ; and a successful end is for the pious men ; and benedictions and peace be upon His Prophet Muhammad and his descendants and all his companions.

When we ponder over humanity's general and universal faith toward God the Most High, we have to believe willy-nilly, that man is connected with the secret Essence of his true Creator through a most invisible etheric cord. From the most enlightened scientist and philosopher down to the simple-natured savage of the desert, men of all the superior and inferior ranks are agreed about a high and superior existence of that Holy Essence possessed of perfection, glory, beauty, power and knowledge.

His name is carved in every human heart and consciously or unconsciously His memory exists in every mind. As you would say, the clay of man has been kneaded with the water of life of His remembrance and commemoration ; and human nature and disposition have been leavened with the name of his Creator. Undoubtedly, on the dawn of creation, the clay of Adam was kneaded with the etheric wine of His personal name, Allah—the drunkenness whereof has intoxicated every heart and inhabited every brain. The great Poet Hafiz says :—

دوش دیدم که ملائکه در میخانه زدند گلی آدم به سرشند و به پیانه زدند
آسمان بار امانت نتوانست کشید قرعه فال بنام من دیوانه زدند

Yesterday I saw that the angels knocked the

door of the wine-shop. They kneaded the clay of Adam and cast it in the cup of wine. The heaven could not bear the burden of that trust. The dice of omen was thrown in my—the mad man's—name.

Undoubtedly the knowledge of the learned philosopher who has given to man the title of "Seeker of God", has fully realised the reality and nature of man; and absolutely true is a certain poet's remark:

غ—عدم سے جانب ہستی تلاش یار میں آئے

"We have come to existence from nothingness merely in quest of our beloved Lord—the Creator.

In short, the belief in the existence of God is so very common, natural and universal that it would not be improper to call him who denies his existence and repudiates this creed, as crazy, insane and mad. This boundless and unique artisanship of the heaven and earth fully indicate its real Creator. This orderly manufactory of the universe is shouting aloud the name of its eternal Artisan. When we look at the manufactory of the universe we find all its principles based on perfect knowledge and wisdom. Every part of this splendid machinery of the world is functioning according to a dominant power. So much so, that the small particles of the solid, senseless and concrete stones are attached to one another according to the most useful and well-arranged law of Providence; and every leaf of the inanimate tree moves according to a potent order of

nature. At the sight of this flawless order of Providence, every wise heart and sensible mind is compelled to acknowledge the existence of that learned and wise essence of high attributes; and every seeing eye is bewitched by the imperishable beauty of the real Creator.

برگ درختان سبز در نظر هوشیار هر ورقی دفترست معرفت کردگار

In the eyes of the enlightened man a leaf of the green tree is a large book of wisdom to know God, the Omnipotent.

At the sight of this amazing order and unblemished continuance in this wonderful creation, human intellect gets lost in utter astonishment, and understanding and imagination get confounded. Not a single semblance of disorder is visible anywhere. Not a bit of negligence and indulgence from arrangement occurs even for a moment. What a powerful and strong supervision! The great Creator is peeping through the curtain of creation but there is no eye capable to see Him. His holy oneness is singing the melodies of unity from behind the veil and cabinet of plurality but a clear ear and waking heart is wanting.

I have a beloved beyond the curtain
Whose facial beauty deserves concealment
The universe is the painter's curtain
All the objects are the pictures on the
curtain.

This curtain has separated Him from me;
Surely this is the exigency of the curtain.
I behold that separation between us the true
Lover and the beloved cannot be affected by
The covering of the curtain.

Once upon a time a simple-minded man of the desert who grazed camels in the jungle, was asked by a learned man as to how did he know the God and the Creator of the world. To this how wisely he answered :

قَوْلُ الْبَعْرَةِ تَدُلُّ عَلَى الْبَعِيرِ وَالْأَقْدَامُ عَلَى الْمَسِيرِ فَالسَّمَاءُ خَاتَ الْبَرَاءِ
وَالْأَرْضُ خَاتَ فَجَاهٍ لَا تَدُلُّ عَلَى الصَّانِعِ اللَّطِيفِ الْخَبِيرِ

"The camel dung indicates the personality of a camel, and the footprints show that a traveller has gone this way. Why not the heaven with all its grand signs of Zodiac and solar system, the suns, the moons, the planets and the earth with all its contents, the mountains, the rivers, the jungles, the plains with their inhabitants, men, animals, birds, fish, insects and every living and unliving creatures indicate their benign, knowing and powerful Creator ?

ابھی اس راہ سے کوئی گیا ہے کسی دیتی ہے۔ شوشی نقش ہا کی

Some beloved has just passed this way ; the spriteliness of the footprints is self-expressing.

In short every particle of this elemental chain is alive and resplendent with the light of that world-illuminating sun, and the truth-revealing mirror of the world is shining with the reflection of His light of glory and beauty. All the people of the world endowed with eye-sight and able to see, and the aggregate of those endowed with insight and reckoned as the seers of the age and all the truthful, just and sound-minded persons of the world give evidence of the single and pure exis-

tence of that Mighty, True and Most Holy Lord, and praise His perfect wisdom and mightiness. As the Holy Quran says :—

آیات قرآن :—شہد الله انه لا اله الا هو العزيز الحكيم ، ان الدين عند الله الاسلام
لا اله الا هو العزيز الحكيم ، ان الدين عند الله الاسلام

"God bears evidence that verily there is no deity except Him and all the angels and learned people are steadfast about the truth ; that there is no Allah except Him and verily the true and right religion with God is Islam."

What is the value of the denial of a blind, darkling, owlsh atheist and what is the weight of the obstinacy and infidelity of darkness-loving bat-like heretic ? If the bat can't see in the day : time and blames the sun, it is through its own defect, and is not the fault of the sun, that illuminates the whole world, and gives life and light to the whole universe.

The famous poet Hali has very excellent sayings about this :—

کتنے ہے ہر اک جگر میں اکا تیرا حلقہ ہے ہر اک گوش میں لٹکا تیرا
مانا نہیں جس نے تجھ کو جاننا ہے ضرور بھٹکے ہوئے دل میں بھی ہے کھٹکا تیرا

"O Lord ! the thorn of Thy love is sticking in every human heart, and the ring of Thy obedient slavery pierces every ear. The great atheist also recognises the fact of Thy reality though he does not confirm to Thee. The heart astray also fears Thee very much.

ہندو نے منہ میں جلوہ پایا تیرا آتش بہ سفاک نے راگ گایا تیرا
دھری نے کیا دھر سے تعبیر تجھے انکار کسی سے بن نہ آیا تیرا

The Hindu discerned Thy splendour in the idol. The Magi seeks Thee in the flames of his fire. Even the materialist and naturalist cannot but Interpret

Thee in matter and nature. Never Never, O my Lord, can any one deny Thy existence.

طوفان میں ہے جبکہ جہاز چکر کھاتا یا قافلہ وادی میں ہے سر نہ کرتا
اسباب کا آسرا جبکہ ہے اٹھ جاتا راں تیرے سوا کوئی نہیں یاد آتا

When the ship whirls in the storm, or a caravan is lost in a jungle ; When reliance on any external and material provisions is entirely lost then and then, O my Almighty God ! none is remembered and called for help save Thee.

جب لیتے ہیں گہر تیری قدرت کے ظہور منکر بھی پکار اٹھتے ہیں تعبیر کو مجبور
حقائق کو ظلمت کی نہ سوچ بھی کوئی راہ خورشید کا شش جہت میں پایا جب نور

Encompassed by the manifestations of Thy almightiness the atheist and the denier is compelled to call upon Thee. The bat when encircled and surrounded by the sunlight everywhere, could think of no exit to darkness.

جب مایوسی دلوں پہ چھا جاتی ہے منکر سے بھی نام تیرا چھوٹی ہے
مکھ ہے کہ سکھ میں بھول جائیں امثال لیکن انہیں دکھ میں مان یاد آتی ہے

When the disappointment overtakes the hearts, even the atheist is forced to take Thy name by and by. I suppose in pleasure and comfort the children may forget their mother but in pain and trouble they cry to the mama.

For the working of the manufactory of the world, the atheists of the world, i.e. the naturalists, cannot but believe in an ultimate cause, an omniscient power. But it is absolutely inconceivable that the Creator of the universe should be a lifeless matter, senseless nature and unintelligent body. It is essential for the essence, working such an orderly and regular manufactory based on knowledge and wisdom, to be qualified with personal attributes of life, might, intention,

knowledge, hearing, sight, speech etc. This is beyond the scope of senseless ether and unintelligent matter. The naturalists and materialists ought to populate a separate populace of fools. Let them appoint a senseless, soulless, foolish and unintelligent person like mother matter as its supervisor and then see how it flourishes and progresses in a few days' time! Or, let them visit a lunatic asylum and have a glimpse of unintelligence with its attendant results; and the chaos that will ensue if it is momentarily deprived of the superintendence of intelligent and sensible people. Look at the factories, firms and machines of the world and ponder over all the departments of the Government; in fact, observe any object, any job or any faculty of this populated world and you will find them formulated and regulated under the influence of knowledge, understanding, might, wisdom and such like attributes. A part is analogous to the whole. Is it possible that this splendid manufactory of the world in a corner of which the sun burns like a candle and every part of which is working according to knowledge and philosophy, should not have intelligent, sensible, learned and wise servants appointed on every ordinary part of it, whereas the entire manufactory of the universe with all its magnitude and spaciousness should exist and work voluntarily, without any artisan or superintendent?

In the course of a controversy Hazrat Imam-i-Azam (p.b.u.h.) defeated and confused an atheist by this solitary argument saying: Supposing a boat is put in a large lake. Would it voluntarily, on its

own account, without a boatman, come and go to a particular place at a stipulated time? "Impossible," ejaculated the atheist. Whereupon his holiness said: "In this large and spacious blue lake of the firmamental space of the Heaven, how do the sun and the moon rise daily from a particular place and set in a determined abode at stipulated times without any operator? As the Holy Quran says:—

آيت قرآن- وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ
وَالْقَمَرَ قَدَرْنَا مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ لَا الشَّمْسُ يَنْبَغِي
لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ

"And the sun goes on a set course. This is the measure set by the Most Powerful and Learned God. And for the moon we have determined stages; until it diminishes like an old date-palm branch. Neither can the sun overtake the moon nor the night forestall the day. All are moving in set circles."

At this silencing argument of Hazrat Imam-i-Azam (p.b.u.h.) the atheist became penitent and repentant.

How ridiculous of the atheists to say that by establishing the unity of God, religion has circumscribed this magnificence and greatness of the universe! On the other hand, the significance of matter and nature carries a wider sense. These fools have conjectured the Peerless, Incomparable, Unchangeable, Eternal, Holy and Uncreated Essence of God after the manner of their own ignorant, valueless,

weak and earthly body which cannot understand itself, does not know about its house and abode and is unawre of his family and dynasty. Far above their trifling materialistic intelligence the magnificent being of the Islamic God is an unlimited, all-encircling, omnipresent and holy existence, beyond the scope of name and fame, encomium and praise, manifestation and concealment, universality, partness, generality and particularity and such like examples and allusions. Nay, He is absolutely free from all such examples, specifications and annexations. More than that, He is far removed and free from confinement, freedom and specification; inanimate matter and insignificant nature have no reality in comparison to Him.

Knowledge—a single attribute of Allah the Most High—has encircled the entire space and time and enclosed all the invisible and visible worlds: as He says: "He is the first and the last, the visible and the invisible, manifest and the concealed and He is cognizant of everything." Says the Most High: Verily the knowledge of Allah surrounds everything." On the other hand, we can truthfully assert on the basis of our own knowledge and experience, that when this attribute of Allah the Most High, viz., knowledge, manifests to His special selected spiritual men, they see all the matter and nature, viz. all the created beings and the eighteen thousand creations (هزده هزار عالم) in the palm of the hand and the nail of the thumb: not to speak of the pious, pure and holy essence of God the Most High which is beyond the beyond and beyond the scope of imagination.

اے برتر از قیاس و خیال و کھن و وہم
وز ہرچہ گفتہ اند و شنیدیم و خواندہ ایم
دفتر تمام گشت و پیاہل رسد عمر
ما بعدہ نک در اول وصف تو مانده ایم

"O Thou! Who art above conjecture, imagination fancy and whim. And all that has been said, heard and read about. The book of Thy praise will be finished and life will come to an end. But as yet we shall be left in the first step of Thy praise."

If even the most irreligious heretic relinquishes his obstinacy for a moment, puts on the spectacles of justice and peeps towards his mind and reflects (he would inevitably conclude) that when a speaking, seeing and thinking creation like me can exist, why a self-existing creator of all cannot? It is curious that the impotent atom should affirm its own existence but negate that of the World-illuminating Sun! A tree is judged by its fruit. The craze for political ascendancy, the melancholia and worldly greed and ambition, and the insatiable appetite for glory and grace have transformed man into a blind animal, else there cannot be a stronger proof of the existence of God the Most High than the existence of man himself. Some one has well said:—

مری ہستی ہے خود شاہد وجود ذات باری کی
دلیل ایسی ہے یہ جو عمر بھر رد ہو نہیں سکتی

"My very existence is the evidence of the existence of God: It is a proof which cannot be refuted life-long."

Should a sound-minded and just-natured person retire even for a few days and meditate and reflect

about himself, he would clearly perceive in himself the signs of the knowledge of his Creator and Master, the secrets of His holiness and the lights of His perception. Says the Most High:

(آیت) - وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ

"And His signs are within yourselves but you don't perceive."

(حدیث) - مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ

Tradition: "He who recognized himself, recognized his Lord."

Moreover, the heretical people advance the following argument in vindication of their heresy: How should we comprehend and believe in His existence when in the world we can neither see the person of God nor comprehend the substance and reality of His essence nor yet perceive any of His manifest attribute, potent action and solid operation? Now, let it be remembered that lack of understanding, finding or feeling a thing is no proof of its non-existence. Profound reason hasn't limited the range of things to only those that can be sensed and felt. On the other hand, what the human species has comprehended and felt through its scientific and intellectual endeavours and application so far, amounts to less than an insignificant particle of the unknown and invisible world. There exist in the atmosphere billions of varieties of germs, thousand kinds of gases and innumerable invisible electric waves that cannot be sensed or discovered through the external senses.

A new creed called modern spiritualism is extant in Europe, America, Australia etc. Since about a

century (*viz.* 1848 A.D.) crores of people believe in it. In those cities innumerable persons are members of the societies of this modern doctrine. Those people invoke spirits in their séances; chat with the spirits and photograph them publicly. The speeches of the spirits are recorded directly. Innumerable journals and newspapers are engaged in imparting correct news of them to the people. This psychic science is progressing daily. Famous scientists, clear-minded philosophers and eminent personalities including members of the parliaments believe in that science and participate in those societies. Though, a hundred years ago, not a single man in the whole of Europe believed in life after death and the existence of spirits. But today every one there confirms the existence of spirits and their life after death. Because on thousands of occasions they have witnessed spirits with their own eyes and experimented on them. The above-mentioned spiritual investigation of Europe is a sufficient eye-opener evidence to the heretics who are in the habit of repeatedly saying: Where are the dead who asserted the eternity of spirits and sponsored spiritual communication? Why don't they return and tell us, the living unbelievers? 'We are alive! Why don't they unveil this secret and let us suffer to perpetuate irreligiousness and faithlessness?' Now the dead in the West have revived and are publicly proclaiming, "We are alive." There the veil between the dead and living has been set aside. But the people of the East are still groping in the darkness,

heresy and materialism. Later on, we will narrate the reality and full account of this science. In short, it does not follow that whatever cannot be sensed and felt with the five external senses is non-existent. Innumerable jinns, angels and spirits hover about us day and night and this atmosphere of ours abounds with the unlimited mysterious objects. Denial of such etheric objects is proof of the absence of internal senses among the deniers. God with His ample splendid and pure Essence, all His holy attributes, names and acts is effulgent in every particle of the universe and is nearer to man than his jugular vein; nay, his self soul. But what can the savage-like ignorant and blind public see? The sun illuminates the entire universe and burns the brow of the blind, but the blind still roams and wanders in the dark.

آنکھ والا تبرے جوین کا مماثلہ دیکھو
دیدہ کور کو کیا آئے نظر، کیا دیکھو

"The eyed can enjoy the glory of His grand personality : What can the blind see and what can it feel ?"

Now the only objection remained unanswered is: Why has God divulged these things to some people and concealed them from the others? In fact this world is an examination-hall. God has created man for trial and examination. On the dawn of beginning of the creation when He created all the spirits, He examined them with the summary question of: "Am I not your Lord the Creator?" that is He examined them with the oral question of the

manifestation of his Lordship, and obtained from them the approval of His adoration, so that all the spirits unanimously answered "Yes", i.e., they answered in the affirmative, saying "Verily Thou art our Lord the Creator". Later on, God admitted them in the examination-hall of the world and required them to write down their answers to the difficult and unsoluble questions regarding His Unity and Lordship on the opaque answer-books of matter: which we all alive people are doing here, which the recording Angels on our both sides roll up every morning and evening and attach to their file and record; and the results will be declared on the perfect trial day of Resurrection. As says the Most High in His Holy Quran :—

آيَةُ قُرْآنٍ - الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا

"He is the essence who created death and life in order to try and examine which of you acts meritoriously."

Just think of the tremendous attention paid to the concealment and secrecy of the answers to the material and momentary examinations in the schools and colleges. The question papers are put forward but utmost precautions are taken to keep their answers secret. Although success in these material examinations results is a transitory, material luxury and comfort. Hence, however great the precaution for concealing the answers be to the examination on which eternal bliss and comfort or perpetual deprivation and failure depend, it is inadequate, this proposition of

the atheists and materialists, that if the essence of God, His angels and the acts of His domination exist we must be able to see them in some form or other is like as foolish and insane student interrogating in the examination-hall: "These papers of the examination contain questions and questions only; why are not the answers given with them? The fool considers the examination-hall to be the playground".

ہر سر طور ہوا طہور شہوات می زنی
عشق مرد لن تران را بدیں خواری مجو

You are playing on the guitar of lust aloft the mountain Sinai of passion, seek not the sight of one, saying "you can't see me" (لن تران) so cheaply.

The illumination of the essence and attributes of God and the clear proofs of His power and His mysterious invisible creations *i.e.* jinn, angels and spirits, etc. are one and all the etheric and invisible things of the etheric world. It is not within the scope of the external senses and material intellect to behold and understand them. Internal and etheric senses are required to understand and feel them. Just as the external senses cannot replace one another *i.e.* the eyes cannot function for the ear and *vice versa*, the external senses cannot perform the duties of the internal ones, self-denial and full devotion are conditional to the attainment of internal senses and a patriot teacher is indispensable for this. Says the Most High in His Holy Book: "and to those that strive towards Us, We indicate Our path to them":

در مکتب حقائق پیش ادیب عشق
ہاں اے ہر ہکوش کہ روزے پدر شری

In the school of realities afore the tutor of love,

Take heed, O son, and try hard that some day you may become the father of knowledge.

Through assiduous labour and hard work for etheric education in the spiritual school sound intellect and internal senses are obtained to a degree of experimental knowledge, so that in this very world they are relieved of the apprehension of the great examination of the next world and the grief and pain of the failure. Says the Most High in the Holy Quran:

آيَةُ الْقُرْآنِ: اِنَّ اَوْلِيَاءَ اللّٰهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ :

"Verily the friends of Allah have nothing to fear or grieve about."

In short, esoterically, there are different academies and schools of the soul and heart and different colleges, of the spirit. Those who have not even happened to pass by these etheric schools and spiritual colleges, what can those blind materialists know of the etheric sciences and this invisible education department and its spiritual prospectus and professors?

جف کیلے بصران تابہ ابدے خبر اند
زلفہ در دیدہ صاحب نظران می آبد

Alas! the blinds are unaware of that which passes before the eyes of those gifted with insight.

In short this world is an examination-hall whether one acts here rightly or wrongly. He is neither immediately chastised nor adequately rewarded; because the time prescribed for declaration of the

result is far off yet. That is why immediate and spontaneous punishments are not awarded for moral and religious offences in this transitory world; neither can full punishment be awarded. As for example a person commits adultery. The religious law awards that person one hundred canes punishment or death through stoning. But another man commits adultery thousands of times and escapes all sorts of worldly chastisement or a person deliberately and intentionally commits homicide. The law and shariat sentence him to death. But another man is instrumental and responsible in destroying thousands, nay millions of people.

Can he who commits adultery thousands of times or murders lakhs of innocent people be adequately chastised in this material world?

Never; such notorious culprits can be fully and adequately punished only in case that another world is erected for them; where there is no time-limit, lives are very long, and every offender is given an innumerable bodies and lives and is chastised by being killed and revived over and over again.

This cannot be effected in the limited material abode of this world. The endless abode of power and retaliation of the next world must necessarily be set for this purpose. The noble Quran often speaks of serious, painful and prolonged affliction prescribed for such major offences. It runs as follows:—

آیت قرآن۔ وَإِذَا أُلْقُوا مِنْهَا مَكَانًا مُتَقَابِلِينَ دَعَوْا هُنَا لَبُورًا ۖ
لَهُ تَدْعُوا الْيَوْمَ بُورًا وَاجِدَا وَادْعُوا بُورًا كَثِيرًا ۖ

"And when they will be cast in dark abode oppressed together, they will pray and ask for pray death and destruction. They will be told in reply, not for a single death today; but pray for many deaths."

Elsewhere it is said : Says the Most High:

آیت قرآن - إِنَّ الدِّينَ كَقَرُّوا بِأَيْتِنَا سَوْفَ

نُصَلِّبُهُمْ نَارًا كَلَّمَا نَضَجَتْ جُلُودُهُمْ بَدَلْنَاهُمْ جُلُودًا غَيْرَهَا يَذُوقُوا الْعَذَابَ

إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا

"Hell-fire will shortly burn those that denied our signs. When their skins are burnt, We will give them new skins (i.e. bodies); so that they may taste the full punishment."

Verily God has dominant wisdom. In short, the abode of power and retaliation of the next world is a necessity and this world is like an examination-hall. None is told during the examination whether he is acting justly or otherwise. The result will open the eyes of everyone. Alas! there is no cure for the eternal blindness and obstinacy; and there is Allah's curse on those unfortunate ignorant creature. Else, there are innumerable patent signs and thousands of real marks for those possessed of intellect, light of faith, and jetheric sight. Every particle of the universe is shouting aloud with the unity of God:

May I tell you a true and right story about the Holy one?

All is from Him, and if you look more nearly, He is all.

His beauty is apparent from all the particles of the world. Your fold on fold conceit is your only veil.

VIEWS OF WELL-KNOWN EUROPEAN SCIENTISTS
ABOUT THE EXISTENCE OF GOD

خدا کی نسبت یورپ کے علمائے سائنس کے خیالات

Speaking on the annual meeting of the University College, London, in April 1903, Lord Balvin (Sir William Thomson) who was professor of natural philosophy at the Glasgow University in Scotland and who made many discoveries in Physics and Mathematics and made many inventions, said : "Science has full faith and perfect belief in a Creator of the heaven and earth and, compels us to believe in the existence of the Absolutely Powerful Creator, keeper and sustainer of our existences ; rather He is a power which creates and guides the things existent. Scientific investigations and revelations insist on us to have full faith in that Eternal existence.

When we ponder over the physical changes, revolutions and the cause of the movements of the things around us, we cannot resist concluding that God the Creator is evident from that wisdom and art of His, which appears in the system of the world and arrangement and composition of things. Science compels us to have faith in a Power that actuates and guides aright all the physical acts of the world ; and that Creator is quite different from physical force, electrical or chance and mechanical power. He has nothing to do with the theory of automatic communication of atoms, which unanimously all the scientists of the day hold as most

absurd and irrational. All the learned are agreed on the point that the world and all that therein is not the result of the casual conjunction of atoms. No; the creatures have assumed life through the wisdom and power of an intelligent and wilful essence. The changes that continually take place in the living are not accidental. On the other hand, the things existent have come into being according to the directions and fixed laws of the Creator. For all these acts science confirms the existence of the Creator. Forty years ago I enquired from Germany's famous chemist, Lee Beck, while he was having a walk with me in the fields outside the city, 'Are these plants born and nourished through chemical actions?' He replied, "not at all. Just as a book on botany is not composed spontaneously, these plants are not born by themselves. Every act of (divine) intention is a miracle according to physics, chemistry and mathematics. Don't be afraid of thinking and pondering freely. If you think properly, you would be unable to dispense with the existence of God; which is the foundation and cause-root of religion. Science is not the enemy of religion but is its supporter."

Lord Salisbury's opinion:—

Besides a statesman, Lord Salisbury was a famous man of letters. He was appointed the Secretary of States for India during the Conservative Ministry in 1866 and 1874 and was twice Prime Minister of Britain. There cannot be a greater proof of his learning than this that he was selected President of the British Association Meet-

ing in 1840. He had hard discussions with Herbert Spencer on the theory of evolution and learned articles appeared from both sides in many consecutive numbers of the *Contemporary Review* and the *Nineteenth Century*. In the course of an address, at Oxford, he said, "It is my time-honoured opinion that the evolution that has appeared in plants and animals is not found in the theory of physical selectivity and the true theory of evolution is quite foreign to it. After full deliberation I have come to the conclusion that the researches conducted about the origin and propagation of animals during the last few years no heed has been paid to arguments based on cause and effects. A careful study of the universe reveals that an intelligent and intending essence has created it for a set purpose and special use. In proof there are innumerable arguments all round us. When physical or scientific perplexities cast their veils on our eyes we may temporarily lose sight of these arguments; but they invariably return to our eyes and draw our attention.

On the bases of these signs we are told to believe that an independent and self-willed being has created the universe out of his perfect power. We further learned that all living beings are in need of and are dependent upon the wisdom and power of that eternal essence, unperishing Creator and Unparallel Ruler.

Doctor Wallace's opinion :—

Alfred Russel Wallace is called the old man of the realm of science. He was born in 1822. In

1913 he published his famous scientific work, *World of Life* and placed before the world, the results of his ideas and scientific researches for half a century.

This book is very famous. In expounding the theory of evolution through physical selection, the doctor is a cooperator of Darwin. He was a God-fearing and pious man. For the scientists his word is an authority. In his work, *Natural Selections* he says :—"Man was not born through the act of evolution alone—independent of the power and wisdom of the Omnipotent. Power emanates from the rational soul. Every kind of power is will-power.

If there is anything will-power, it is the power which directs the faculties assembled in the body. It is impossible for any part of the body to follow direction without being affected by power. If we come to know that the minutest power too is the result of will-power and should one know no other primary source or cause of power, we cannot help admitting that every kind of power is in fact will-power. On these premises it can be asserted that the entire world not only depends on superior intelligent beings but in fact consists of them. In other words, He is the highest intellect and philosophy."

All the creatures of the universe whether animate or inanimate, stones or trees, large or small, celestial or terrestrial are sincerely and harmoniously singing the songs of the praises and oneness of God, their Creator and Master.

As God the Most High says in Holy Quran :

سُبْحَانَ اللَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

"Every thing in Heaven or on earth praises Allah."

The concord and the object of the universe and the harmony in their composition is a strong proof of the fact that their creator and master is a single, peerless, unparallel and unique and unequal essence. Here is the proof. Supposing a man descends into the depths of the under-world and fetches a piece of unique mineral ; then he dives for miles into the depths of the Atlantic Ocean and brings out some aquatic fish-shell ; and for the third time ascends the heights of the skies for crores of miles and picks up a pelittle from a very distant star. Now, if the components of all the three things are carefully examined under the microscope, it would be unanimously declared by all the scientists that the same magnetic particles are found in the component of these three objects which are equally present in all the big and small objects and heavenly bodies of the universe. This unity of the constituents of all the things from the moon to the fish (از ماه تا ماهی) and from heaven to earth is an irrefutable declaration of the unity of the Creator. Or in other words the objects of the universe unanimously proclaim with the tongue existence of God : لَا إِلَهَ إِلَّا اللَّهُ "There is no deity except Allah" i.e. our Creator and Lord of the worlds and truthful Deity is a single solitary, absolute essence. So that objects recovered from the

thousands of years old pyramids of Egypt ; minerals and pieces of stones shed by shooting stars, pebbles removed from the summits of the highest mountains and fish-shell and corals sought up from the deepest recesses of the seas are preserved in the various Museums of the universe. When their constituents were analysed and carefully examined in the light of modern science and chemistry, it was unanimously concluded, as already stated, that the composition of all these is alike and all of them are the product of a single Artisan. والنجم والشجر يسجدان "And the stars and the trees prostrate." All the celestial and terrestrial creation is manifesting His Lordship and their own servitude. The light of His unity is flashing from the twinkling stars of the heaven. The semi-naked resplendence of His craftsmanship and wisdom is dripping from the dancing leaves of the trees and the smiling flowers. His grandeur descends from lofty mountains, singing His anthems. The black, fearsome clouds in the atmosphere and the sighing waves of the awful deep oceans are echoing with His panic and awe. But man submerged in his unprudence from top to toe entertains a futile and empty pride of his short intellect and understanding and is unreasonably avoiding and stupidly conniving from the patent signs of God the Almighty.

آيَاتِ قُرْآنٍ - وَكَآيَاتٍ مِّنْ آيَاتِ فِي السَّمَوَاتِ

وَالْأَرْضِينَ يَعْزُرُونَ عَلَيْهَا وَهُم عَنْهَا مُعْرِضُونَ ؕ

"And there are stores of innumerable signs in heaven and earth which they constantly pass

by, but they avoid them all."

Blind, ignorant and foolish man is making imaginary theories about the existence and reality of God the Almighty and even does not know a bit about himself and a worthless atom. Says the Almighty : "He is finding counterparts for Us, while he is ignorant of his own birth."

در ذات خدا فکر فراوان چه کنی جان را ز تصور خویش حیران چه کنی
چون تو نه رسی بکنه یک ذره تمام در کنه خدا دعوی عرفان چه کنی

Why so much pondering over the Essence of God ? Why perplex yourself in your failing every moment. Since you cannot even understand the essence of an atom. Why boast about knowing the essence of Lord the Creator ?

The European men of learning and knowledge are leaving no stone unturned in exploring and researching the material world. They are trying their best to discern the minute particulars of the worldly objects, and the external effects of the universal bodies and are spending their lives, in order to discover every thing of the material world, to bring into practice their useful qualities. But they have never even unintentionally thought about themselves as to what are they, what are they for, whence have they come from and where are they going, what becomes the condition of man after death ? The mystery of death remains insoluble and the great secret of the afterlife lies unknown. How unexplorable lies

the stupendous secret of the end of life. In the dark ocean of the material world their intellectual horses have outrun Alexander the Great ; but in searching the water of life of the next world, these people are crippled, lame, blind and deaf. Among the worldly sciences religion is a great secret. But alas ! that the Antichrist of West is blind in the religious eye, though his material eye is all right. He views everything from the worldly point of view and draws material benefit therefrom. He studies a unique unchangeable and instructive divine work like the Holy Quran from a historical point of view. Like a blind man the fool cannot utilize the sun, except for deriving heat, therefore they have outcast the essential science of religion outside the file of practice and consider its investigation unessential. The superficial and material West has taken the mother pebble of matter in its lap, but has paid absolutely no heed towards the search and acquisition of the valuable secret and estimable pearl of the religion. In the pride of their material intellect and knowledge worldly art they deny the existence of religion and spiritualism ; nay even the existence of God. As regards the modern science of spiritualism through which they invoke the spirits and converse with them. Though it is unanimous and well accepted dogma of all the religions, that spirits survive after death and enjoy pleasure or pain and this science corroborates and verifies religion and faith but these people are so averse to the name of religion, that they call it a

new science and discovery and not name it as religion. They say that it has no concern with religion and so far this new science of ours is dumb-founded and silent as regards the existence of God. In spite of privilege and observation they have been led astray by God. As the Holy Quran says :—

آيَةُ قُرْآنٍ - أَقْرَأْتَ مِنْ

اتَّخَذَ إِلَهَهُ هَوَاهُ، وَأَضَلَّهُ اللَّهُ عَلَى عِلْمِهِ، وَخَتَمَ عَلَى سَمْعِهِ وَقَلْبِهِ،
وَجَعَلَ عَلَى بَصَرِهِ عَشْرَةَ غَشَوَاتٍ * فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ *

"Have you seen the person who made his passions his deity and Allah misguided him in spite of his knowledge, and He sealed his ears and heart and cast veils over his eyes ? So who can guide him except Allah ? Do not you understand ?"

As yet these people are bent on ridiculing and belittling all the divine books and specially the strong moral principles and the true and solid realities and precepts of spiritualism and sufiism found in the directly descended and true and unique book i.e. Quran. So far they have acquired only a little portion of the material sciences and the wise men of the West are puzzled to find out the reality of even the most common things. For example, the scientists are perplexed about the light of a humble fly of God, the Almighty, that is the glow-worm. Because, according to the principles of science, light and heat are inseparable. But in the body of the glow-worm mere light without heat exists. In short,

all the principles and theories established by the research of modern science are imperfect and incomplete, they contain innumerable pitfalls and immeasurable imperfections. Most of them are contradictory to each other and just as modern scientists and philosophers have disproved and false-fed the principles and theories of ancient scientists and philosophers, thus people of a hundred years hence will disprove and kick out the theories and principles established by modern scientists; and the range of material science will be proved conjectural and imaginary from one end to the other. Of course, through scientific observations and experiments men have acquired some knowledge of the close and common objects which lie within the reach of the five external senses. But it is the height of folly to consider it all. A wide dominion of the material world lies unexplored before them, matter is as small and dark compared to the invisible world, as the mother's womb is compared to the material world. They are lying in the womb of mother earth in the form of unripe, incomplete embryo and while unborn in this world, how can they comprehend the reality of the endless and unlimited broad and wide next world.

فلسفی گشتی و آگہ نیستی خود کجا و از کجا و کیستی
از خود آگہ چوں نه اے ہے شعور پس نباید بر چنین علمت غرور

You have become a philosopher but know not where, whence and who are you. Unaware of thyself, O fool! pride not over thy knowledge.

ALUMINOUS ARGUMENT ON THE REALITY OF SPIRIT

The material objects of this world are found in three states :—

1. Solid *i.e.*, brick, stone and wood etc. ;
2. Liquids *i.e.*, water, milk and oil etc. ; 3. Gases *i.e.*, vapours, smoke and air etc. All these three states are present in water. In the state of snow, water assumes the form of a solid, when the snow melts it turns into liquid water and when it is sufficiently heated on fire it turns in vapour and gas : of all the three forms, that of gas is highly refined and invisible and untangible. If the competent parts of air are analysed they will be found to consist of more subtle gases like oxygen, hydrogen and nitrogen etc. Likewise these gases are also composed of ethereal, electric molecules. But the reach of human senses and scientific and chemical experiments and observations are at this point and cannot proceed further. Therefore man ends the details of the more invisible things by naming them ether, vacuum or nonentity. Though this chain of things terminates at the frontier of the subtleties of invisible and spiritual world and beyond that the subtle world of the invisible world begins. This should not lead us to think that the subtle spiritual world is some other sphere situated above our universe. No : that subtle spiritual world is mixed and joined with the kernel and shell of this world and permeates all its particles like the blood in the human form and soul in the body : or as there is butter in the milk and ghee in the butter. No ; their

conjunction is more inexplicable than the present example. In his sleep a man creates a subtle spiritual world around him which can be called an imperfect model of the spiritual world. Just as the spirit is connected to the body, thus the etheric world has an incomparable connection with this world. God the Almighty Creator of all objects has an all-in-all that is particular and general, external and internal, terrestrial and celestial patent and latent subtle incomparable most invisible connection with all His creation. That connection and relation consists of the signs and lights of this personal, attributive, nameable and functional illumination, which manifest in the outside and inside of the universe and on which depends the entire management, arrangement and establishment of the universe and creation.

اول و آخر توئی چیست حدوث و بدم ظاہر و باطن توئی چیست وجود و عدم
اول ہے انتقال آخر ہے ارتحال ظاہر ہے چند و چون باطن ہے کیف و کم

"Thou art the first and the last ; what is eternity and opacity ? Thou art the patent and latent ; what is existence and annihilation ? Thou art a first without transfer ; a last without death, A potent without how much and how ; a latent without how and how many."

Alas ! It is more difficult to make a materialist understand the subtle and spiritual world of the invisible hierarchy and the innate pierceless, uncomparable, unique ineffable inaccratable essence of God the Almighty than to make a born-blind man understand the colours, shape and appearances of

worldly things or the world illuminating sun. Together with the art of writing is a most defective instrument for conveying the real thoughts and ideas of the mind and heart and especially the true particular states of the unaccountable, timeless, invisible esoteric world. Moreover the sphere of words and letters is so narrow that in order to explain it, we have no alternative case of the etheric world: besides quoting examples and employing metaphors. But our illusions and metaphors can certainly serve as a guiding post for those in whom the seed of the light of faith is reposed in trust by God on the day of the beginning; who still possess spiritual competency and have not frustrated it through their immorality, insubordination and intemperance. But there is no remedy for the eternal wretched and blind. They would not believe even if all the curtains and veils are removed and the resurrection day be erected for them. As the Almighty says in the Holy Quran:—

“And if We reveal all things before them they would not believe except when Allah wishes them to do so.” We have given some account of the connection and relation of the material world with the spiritual one. Now let us explain the direct connection between the human body and soul or spirit, which will sufficiently explain the reality of the soul and spirit. Let it be known that in accordance with the external world all the three primary things (solid, liquid and gas) are existent in the human body. To wit: bone, flesh, skin and the

like are solids, the blood and water are liquids and the respiratory breath which spreads within is gas. It is an accepted fact that the air that is breathed, plays an important role in the circulation of blood in the heart and lungs and human existence solely depends on this air, through the wire of respiration the electric wave of human soul emerges from its power-house and by reaching the bulbs of the heart and brain it heats, illuminates and starts the entire human machine. Scientists, chemists, physicians and doctors do not know the reality of this hidden spiritual electrical energy. They designate blood or its fine vapours as soul. Whereas if blood, air, heat were the soul, the human body could have been revived by reintroducing air or artificial heat or blood in the human body immediately after death. Or, if the soul were merely the fine vapours of the element self, the mutilation of some human limb must cause some loss or decrease in the soul. But it is not so. On the other hand the soul is a distinct subtle and invisible thing of the celestial world. It is an electric wave of the light of the other world which sustains and finds access to human body from the power-house of that great source of light through the wire of respiration. Says the Almighty :

آیت قرآن - قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

"Say, O Prophet ! to the people, that the soul belongs to the invisible world of my Lord, and We have given them very little knowledge of it."

This solid material world is called the world created, the visible and the material world, while the invisible etheric and spiritual world is called the world of Creator's Command, invisible or the world of spirits. Says the Almighty :

آيَةُ قُرْآنٍ - أَرْزَاهُ الْخَلْقُ وَالْأَمْرُ

"The elemental world and the spiritual world both belong to Him."

He is the protector and master of both these material and spiritual worlds. Elsewhere, God the Almighty says about the soul :

آيَةُ قُرْآنٍ - وَنَفَخْتُ فِيهِ مِنْ رُوحِي

"We blew Our soul (breath unto him) ; i.e., (the Adam)."

In short the illusion and significance of blowing the soul in the human body clearly indicates that the act of blowing and puffing, through which the soul was put in the human body is something with this wire of respiration and the air which comes and goes in the human body every moment.

In Arabic air is called reeh (رِج) and the word ruh (soul) is taken from the Arabic word reeh that is the air. Also the word "nafas" stands for puff and air and the word nafs is used for the soul or spirit. So, it is apparent, that ruh and reeh and nafas and nafs are synonymous words and are one and the same thing. Because, soul has an intimate relation and etheric connection with air and is a subtle and invisible object like the air. Hence, the

real Creator has tied the subtle essence of the soul to the human body by the subtle thread of the air. Or put it thus that the learned and knowing Creator has imprisoned the subtle and esoteric bird of the soul in the grotesque skeleton and elemental cage of the human body by the subtle thread of air. Since the soul is an extremely subtle object of the etheric world and it was impossible for it to get settled and fixed up in the grotesque world of matter except through a subtle connection ; therefore in this material world of elements the absolute potent Creator suggested for it the tie and relation of the most subtle object that is the air, and by tying this subtle string to the foot of the abodeless falcon He confined it in the frame and the cage of the human body. Hence, the soul is confined in the human body through the air ; and through the air of the breath or the wire of respiration it receives the electric wave of the light, that is, its spiritual food and strength from the power house of the etheric world. Everything in the world, whether minerals, vegetables or animals, possesses a sort of soul, and breathes. But due to difference of degrees and grades there is difference between mineral, vegetable, animal, human and angelic soul. And every soul enters the world through the subtle aerial connection. Spiritualists are not unaware of the fact ; that without the instrumentality of reeh (air) the evoking and calling the etheric and invisible creation of spirits that is ginn, angels and spirits in this world, is an impossibility. Whenever the subtle beings of the invisible world are evoked in this world there the

gusts of wind are felt in closed quarters and a wind begins to blow. That is to say, these invisible spiritual beings are sent to the opaque space of this world in company with the subtle companionship of air.

Holy Quran bears testimony to this concerning the science of evoking spirits about his Majesty God the Almighty says :

آيَةُ قُرْآنٍ - وَرُسُلَيْنَا الَّتِي نَحْمِلُهَا نَحْمِلُهَا بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَرَكْنَا فِيهَا وَلَكِنَّا بِكُلِّ شَيْءٍ عَلِيمِينَ ۖ وَ مِنْ الشَّيَاطِينِ مَنْ يَغْوُوْنَ لَهُ وَيَسْلُوْنَ عَمَلًا دُونَ ذَلِكَ وَلَكِنَّا لَهُمْ حَافِظُونَ ۖ

"The wind was subjected to Solomon and in obedience to his dictates it used to blow towards the earth that We had blessed and We are operators of all things. Amongst the devils, some used to dive for him and performed other duties for him and We were their guardian."

Elsewhere it is said in the Quran: "We had subjected for him (Solomon) the wind which in obedience to his order used to blow in the direction that he desired. And there were masons and diver demons and the rest were tied in chains of subjugation." Regarding the descent of the angels from the heaven to help his Majesty the Prophet Muhammad (peace be upon him) and his dignified companions in the battle of Ahzab, God the most high says in the Holy Quran:—

آيَةُ قُرْآنٍ - يَا أَيُّهَا الَّذِينَ آمَنُوا إِذْ كُفِّرُوا بَعَثَ اللَّهُ عَلَيْكُمْ بِرُوحِهِ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا إِلَيْهِمُ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا ۖ

"Oh you believers, commemorate the bounty of Allah on you, when the enemy attacked you, He sent on them the wind and an army which you could not see".

It is related from his holiness Hazrat Ali (peace be on him): "In the battle of Badr there blew a wind so strong that the parallel of which we had never seen before. The strong and fierce wind blew thrice. In the first his Majesty the Jibriel came to our help along with one thousand angels. The second time his Majesty the angel Michael came with a similar number of angels and the third time his Majesty the angel Israfiel along with a thousand angels came to our help. To wit, whenever there arose a need in this world for such an invisible and etheric army either to help the prophets, saints or other faithful servants of God and to destroy and annihilate the unbelievers and heretics, it was sent to the world in the subtle companionship of a strong wind or ferocious cloud. Hence it is proved that the subtle carriage of the air is indispensable and highly essential for lowering and sending the spiritual beings to this world. God the most high speaks of His own descent into this world in company with the subtle cloud. Says the Holy Quran:—

آيَاتُ الْقُرْآنِ - هَلْ يَنْظُرُونَ أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلُلٍ مِنَ الْغَمَامِ
وَالْمَلَائِكَةُ وَفُضِيَ الْأَمْرُ إِلَى اللَّهِ يُرْجَعُ الْأُمُورُ

"Do they await that God should come to them in shadow of the cloud with angels and

the order should be fulfilled and all things return to God?"

When a woman matures and the soil of her body becomes ready, she demands to obtain the human seed from man and she naturally remains unrestive. Finally, when the seed of human semen drops in the land of her womb, it begins to nourish in the womb of the mother. The child in the womb receives material food in the form of raw blood through the mother out of her food. Through the material food its elemental body is nourished within, and by this time it is endowed with the mineral soul which keeps that piece of flesh safe and alive. Later on it is nourished and flourished by the vegetable soul which is put in it. But no sooner after about six months it begins to move and receive its food through the umbilical cord. But no sooner the child comes out of the womb and the human soul of the invisible world is put in it, it begins to breathe through the air; and the wire of respiration is conjoined to him from the esoteric world in the form of an invisible rope. Similarly through the medium of respiration the two nostrils of the nose serve as a passage for the positive and negative electric waves of the etheric power-house. Moreover, this wire of respiration serves as the connection and medium for human food as well as thoughts whose chain is connected with the spiritual and etheric power-house of the invisible world; and it illuminates and works the entire machinery of the human heart and body. Ponder over the construction of the human body; the two nostrils,

two ears, two eyes, two lips, two jaws, two hands, two lungs and two feet serve as passage and medium for the two sorts of electric wires of the five senses to reach the human heart and brain. The human body is as an electric machine in which different kinds of electricities come and go through various electric wires. This machine is for a definite purpose. The object and goal of this physical machine, that is the life of the soul, is to provide food for the elementary body of its self and its dependence ; to protect them, and to devise and exercise means of their external and worldly material food. Usually there is an abundance of such common people in the world. But there are some special high, divine people who are endowed with angelic capacity aptitude from the day of beginning. The angelic seed that lies dormant in the soul of their hearts turns restless to sprout up and flourish and to obtain the water of management and nourishment and is impatient and restless to obtain the angelic sperm ; it finally joins some perfect spiritual man and obtains from him the luminous sperm. Shaikh-ul-Amr and Shaikh-ul-Ilm, etherically, become his spiritual father and mother and are appointed and deputed for his etheric training and spiritual nourishment. This angelic child is tied to his angelic mother through an etheric luminous navel cord, which is called the tie (رابطه) of spiritualism. He receives his angelic diet and nourishment through this bright navel. On emerging from the material egg this etheric bird steps in to the endless universe of the

spiritual and angelic world and like the unbounded royal falcon the two worlds cannot accommodate this splendid bird. With a slight movement of its invisible and etheric wings it passes beyond the lines of heavens and earth, to him the entire material world is like an egg and the whole universe is like its nest. The angelic personalities of these chosen and selected servants of God acquire the generous dispositions of angels. As for example the prophet Joseph when he displayed angelic attribute by overcoming the luxurious and carnal sensual passions and avoiding the contemptible act of adultery. For this the Egyptian women thus praised him. As the Holy Quran says:—"They (Egyptian women) said, God protect us! It is not a man but a noble angel." Worship and obedience of God and His remembrance and meditation becomes the food and drink of such angelic people. Some specially selected and most virtuous persons even surpass this stage and supersede the angels in esoteric merit. God the Most High illuminates such perfect gnostics with His own light and blows into them His special spirit. Such selected and blessed personalities are the true caliphate of God on this earth and deputies and apostles of the Prophet and are rightfully called the true descendants of Adam; angels of God bow to them and respect them. As God the Most High says in the Holy Quran: "And when We blew Our spirit in him (Adam), O Angels! fall prostrate before him." Just imagine man's gradual progress through the esoteric states and the place that he final-

ly reaches, *i.e.* from mineral to vegetables, from vegetables to animal, from animal he reaches the stage of man and further to that of the divine angel and ascends even further more. This spiritual progress and esoteric change has been thus depicted by Maulana Rumi in his *Masnavi* :—

از جادی مردم و نامی شدم و ز نما مردم بچوان سر زدم
مردم از حیوان و مردم شدم پس چه ترسم که ز مردن کم شدم
جمله دیگر بمیرم از بشر تا بر آم از ملالت بال و پر
بار دیگر از ملک ترسان شوم آنچه اندر و هم ناید آن شوم

"I passed from mineral into vegetative stage and thence into animal, and I passed from animal into man : I do not fear this emigration. Once more I want to pass from manhood to become an angel. Then I'd forego angelhood and become the unimaginable."

The above mentioned improvements are attained by pious, pure and holy spirits. Certainly the unfortunate, miserable and impure spirits attain degradation. From man they degrade into animal and from animal into devil, nay, even worse than them. Hence man possesses both the capacities of good and evil and he has been cast in a stupendous trial and examination. Happy is the man who succeeds at this difficult examination.

که ناز کند فرشته بر پای ما که دهر کند عار ز ناپای ما
ایمان جو سلامت به لب گور بریم احسن برین چستی و چالای ما

"Sometime the angels boast of our purity and sometimes the devil is also ashamed of our

evil deeds. If I could safely take my faith to the bank of the grave. Bravo, my alertness and cleverness !”

In support of our commentary narrated above and the various grades of human life, we will narrate some observations and experiments of Western spiritualists, which would in all satisfy and appease Westernized and science-ridden brains of the present age; and in order to show that our statement is in confirmation both with reason and quotation privileg: and the science of today and the past. Briefly, spiritualists have discovered a new wave of the electricity of life which is technically called aura. It is a circle of the etheric electricity of life which surrounds every object. Eminent scientists have accepted it because aura can be clearly perceived through clairvoyance. They mention different kinds and colours of mineral, vegetable, animal and human auras. Their details are very long. Through experiments and observation it has been proved that at the time of sleep the animal and human aura escapes the human body; while the mineral and vegetable auras stay within. At the time of death the human animal vegetable auras get out of the body one after the other; and only the mineral aura is left behind, which is the aura of dust, and combines with its homogeneous source (its colour is blue). So it is proved that there are all the mineral, vegetable, animal and human electricities of life in man and man is the combination of all these. Minerals, vegetables, animals and mankind emit

one, two, three and four kinds of auras respectively and breathe according to that.

ESOTERIC CONNECTION BETWEEN RESPIRATION AND
THOUGHTS IN MAN

Two systems are constantly working in the body of man. One is that of the visible, external breathing and respiration which continues incessantly, and the second is that of etheric, internal thoughts which also is unseparable from man. These two sets of breath and thoughts are constantly attached to and tied with the body and soul of man. These two have secret connection with each other. Thoughts greatly influence breathing; more than that, breathing is the gateway of thinking. Therefore ecclesiastical dignitaries and pious men of the past have devised the system of watchfulness on breathing and breath-control for commemorating. The philosophy thereof is that it is a special feature of the heart that it is always thinking of something, or is speaking etherically or, in other words, commemorating something. This attribute of commemoration is constantly present and current in his creation and nature because the foundation and nature of man is based on the act of commemorating Allah—His personal name. The fact is that man constantly thinks of or commemorates something. It indicates that the esoteric reality, real nature, true disposition and temperament of man comes from commemorating His personal name, Allah, which is the origin and mineral of all commemorations. The names of all objects along with their commemo-

rations are the branches and shadows of His personal name—Allah. And His personal name Allah is the original source of all worldly objects. Says the Almighty :

آيَةُ قُرْآنٍ - وَ سَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ :

"And We captivated for you all that is in the heaven and earth through it (that is His name."

Because all things took creation from His name. When his holiness Ibn-i-Abbas (he God pleased with him), was asked about the meaning of this verse, he said :

نَوْل - فِي كُلِّ شَيْءٍ اسْمٌ مِنْ أَسْمَاءِ تَعَالَى. اسْمٌ كُلُّ شَيْءٍ مِنْ اسْمِهِ

"In every thing there is a name from amongst His names and the name of every thing comes from His name."

In a tradition it is said the spirit entered Adam (peace be upon him), and enters every man by His personal name—Allah : الله : and when the spirit entered the person of Adam and found repose in the frontal bone of the brain it said :—"Oh Allah !" And when the light of the sun of His personal name Allah illuminated the mind of Adam and he looked at that world—illuminating sun he sneezed. Then he said : "Praise be to Allah !" And from the words "and We blew our spirit therein," it is proved that the spirit was blown in the body of Adam through the air. From the above statements it is evident what an intimate relation, perfect harmony and

strong connection consists between the spirit and commemoration of His personal name Allah, and between commemoration of all other things of the universe, that is thoughts, breath and respiration. And the methods of watching breath and retaining breath have been devised for the regulation and intensification of this relation. Hence the human soul is founded on the name of Allah and unification; and commemoration of Allah is the source genius of everything and all the things of the universe and their commemoration are its species and branches. When man remembers God that is he commemorates His name, he is, as you would say, on his real destination and eternal nature and attentive to and inclined towards his genius. But when he remembers some one besides God—and since this commemoration is transitory—therefore the commemoration and thought of all other objects of the world besides Allah (الله) are against and opposed to the real attribute of the human heart and it spoils the real attribute and disposition of the heart. Like a cloud the commemoration of other things works as a veil for the sun of His personal name, Allah. Being in search of its material and elemental objects (*i.e.* food and drink and other material necessities) the animal soul always remembers material objects that are other than God and through the five senses the animal soul conveys to the mind the memory of all its requirements of material objects and similar sensual desires and worldly things. The commemoration and thoughts of things other than God grapple with the real object and true disposition of

the heart i.e. commemoration of His personal name Allah and they varify and disturb the true nature of the heart i.e. commemoration of Allah and do not allow the name of Allah to affect the heart. So the philosophy of retention of breath and watchfulness of breathing is this that the commemorator and meditator should sit like a watchman at the gate of heart i.e. breath and respiration not to allow any stranger i.e. any thought other than the name of Allah and to keep it as a passage for the real owner of the house i.e. God the Almighty and his name : as some saint has said :

مرا در دل بغیر از دوت چیزے در نمی گنجد
بخلوت خانہ سلطان کسے دیگر نمی گنجد
درون قصر دل دارم یکے شامے کہ گر گاہے
ز دل بیرون زند خیمہ بہ بحر و بر نمی گنجد
تنت کر همچو برے شد حجاب جان بود وے را
میان عاشق و معشوق ہوئے در نمی گنجد
حساب صد ہزار عاقل بمحشر بگزرود یک دم
حساب یک دم عاشق بصد عشر نمی گنجد

"Nothing abides in my heart except my beloved. None else can dwell in the king's secret palace. In the palace of my heart I have a king ; who, if he ever, pitched his tent outside the heart he cannot be accommodated in the universe. Be your body is like a hair, it is a veil to Him (because) No hair can be accommodated between the lover and the beloved. During the resurrection day the accounts of a hundred sages can be dealt with in a moment. But the account of a

lover's moment cannot be dealt with in a hundred thousand resurrections."

In relation to the heart the similitude of the commemoration of His personal name Allah and the extraneous thoughts is like this :—Say there is a tank in a city in which sweet and pure water sprouts from the earth involuntarily. But the water of the city sewages drains into it through external channels. Irresistibly the real, sweet, pure, self-sprouting water of the tank will become dirty, disturbed, impure, polluted and ill-smelling on account of the inflow of the external, dirty and impure water. If the dirty, impure water of the dirty drains is allowed to pour into the tank for some time, its filthy dregs and dirt will settle in the bottom of the tank and close its original sprouting springs and the fine, sweet tank will be converted into a dirty, impure ditch and those that drink of it will fall ill and die. Exactly the same is the case of the human heart. The name of Allah and His commemoration is like the original, pure and sweet springs sprouting from within and the memory of those besides God and sensual thoughts are the dark sources of blackness which falls into the pure spring of life of the heart through the channels of the five senses like the dirty and polluted water and makes the elixir of the heart *viz.* the commemoration of Allah, foul and dirty and later on puts an end to it. Therefore when the inlets of the heart are guarded from these foul channels of external thoughts and the heart is allowed to commemorate the name of Allah in accordance with its original

attribute and disposition, the invisible and etheric springs of commemoration of Allah invariably spring up in such a heart and the secrets of the truth are revealed to such a commemorator.

چشم بند و گوش بند و لب به بند گر نه بینی سر حق بر ما بخند

Gag the eyes, ears and lips ; if you miss the divine truth, then ridicule me.

Aloofness and determination are essential for concentration of one's idea and thoughts and spiritual guidance and cordial might. All spiritual progress depends on it and etheric travel is based thereon. According to a general rule and well-known principles the unification and concentration of thoughts and reflections are instrumental in increasing cordial might and esoteric power ; and dispersal and diversification of ideas cause weakness of the heart. For example, when the rays of the sun pass through a lens pitched on a point, they gather so much heat as to burn a cloth or a similar thing. If the same rays are made to pass through the lens diffused and spread up, they lack that heat. Therefore attention and inclination towards unitarianism is, so to say, increasing the power and might of the heart and on the contrary directing it towards the innumerable vastness of the material world is to decrease it. Says the Almighty Allah :

آیت قرآن - مَا أَرْبَابٌ مُتَعَفِّفُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ

"Is it better to have multiple material deities or to have a single omnipotent Allah ?"

In all religious performances and actions and

theological fundamentals, Islam and Islamic mysticism lays stress on intention of the heart, singleness of purpose and unitarianism and corroborates and vindicates it : *انما الاعمال بالنيات*

Tradition : "Man's actions are counted with his intentions."

i.e. the discordance and acceptance and faultiness and soundness of actions depend on intention. This means that if at the time of acting any good deed your intention is to obey and please God only ; it is acceptable ; but if the intention in doing an action is directed and inclined towards material and sensual objects, that action is unacceptable and contemptible in the eyes of God. It is therefore said :

لا صلوة الا بحضور القلب

"No prayer except with the presence of mind is acceptable ;"

i.e., no prayer is correct and right unless when the heart is present with God at the time of the prayer. Likewise in all Islamic fundamentals it is necessary and indispensable for the heart to be inclined and directed towards God ; so that in every act and performance the heart should be inclined towards God and steeped and engrossed in his concentration and meditation. This causes the aloofness and unity of the heart and the centralization of its etheric senses *i.e.*, concentration, meditation on a single point and centre of the name of Allah and its commemoration. The same is the cause of the intensifying etheric might of the heart

and the power of the spirit. And this is the object and goal of Islamic unitarianism and the purpose of religious and spiritual act which can be termed Religious Concentration. The Yogis, mesmerists, hypnotists and spiritualists also exercise the concentration and meditation on an imaginary and whimsical dot and thereby implementing their etheric powers. The nucleus of concentration of Islamic religion and spiritualism is the name of Allah, the personal name of God, which is the beginning and end of all the universe and creation and which has relation and connection with the unending, imperishable, pierceless and unparalleled creator and potent essence of Allah but in Yoga and mesmerism on account of concentration on an imaginary brilliant object or a dot, the operator cannot go beyond that dot or his own self, therefore the act of the Hindu Yogi or mesmerists and spiritualists is confined to the lowest and nearest sphere of the material world. Contrarily the concentrator on the word Allah, His personal name, has a very wide, endless and unlimited space of progress. The most important and essential fundamental recitation of Islam and Islamic sufiism, without reciting which one can neither become a Muslim nor traverse the path of Sufiism is the reciting of 'Kalima' which means that none is worshipable except God the Allah i.e. to cast out of the heart all the false gods, temporary desires of perishable objects and to establish and affirm in the heart the commemoration and thought of a single, real, true, worshipable Master. This is the real purpose of our religions and

spiritualists and everything depends on it. We have already discussed the intimate connection between cordial thoughts and breath or respiration. The heart of a real gnostic is like a garden and when the breath passes over it like the morning breeze, it comes out laden with the sweet odour of the commemoration of the name of Allah and wraps it in heavenly clothes, the angels of Allah take it to the court of Allah as a most precious gift from the gnostic commemorator and that breath is stored for the gnostic as a priceless jewel in his treasury of the next world. And the breath of the gnostic commemorator that comes back is replied with divine favour, bounty of compassion and kindness. This breath may be called a reward from God the Almighty, for that gift of commemoration and it pours the showers of lights of God's favour and felicity on the heart of the gnostic man and revives the garden of the heart of the commemorator. In the space of the hearts, when the breath of such perfect men of God strikes against some alike and sensitive heart, it also imparts sweet odour and smell to that heart from its own sweet breeze.

How well has someone said:—

متم است اگر دوست کشد که پیرو من در آئے
تو ز غنچه کم نه دمیده در دل کتا بچمن در آئے
ای ناله های رسیده بو بهمند زحمت جستجو
بنیال از سرے زلف او گر ے کشا بختن در آئے

"It is a pity if desire drags you to visit the garden and see flowers therein. You yourself have not blossomed less than the bud, come and open the door of your heart and enter your

garden. Suffer no search for musk-pods and its vast spreading smell. Unite a knot from the tipoy of His tresses in imagination and enter the City of Khutan (ختن)."

On the other hand, the heart of a dead-hearted, materialist, sinner, polytheistic and heretical man is full of worldly and material impurities and filth, like a latrine, when the destructive, full of offensive odour breath of such a man emerges from the stench of his heart, it is like a bomb full of satanic poisonous gas which is stored in the magazine of the devil and issues thence with avarice, greed, envy, pride, lust and similar satanic evil effects. The heart that such a breath strikes is rendered poisonous and stenchant, sick and ultimately deprived of its good odour. In short, when a man breathes, the breath comes out with the smell and attribute of his heart and spirit and thoughts and attributes of the man breathing are found out from his breath. Therefore when a man commemorates God with his tongue or worships Him with external organs of his body only, while his heart is busy with its undivine material thoughts and ideas, such a commemoration and worship has no value or weight with God. Because God only looks at the heart of the commemorator and worshipper, not to his words and actions of his body only.

حدیث - إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صَوْرَتِكُمْ وَلَا إِلَى

أَعْمَالِكُمْ وَلَكِنْ يَنْظُرُ فِي قُلُوبِكُمْ وَيَسَاتِرُكُمْ

Tradition : "God does not behold your figure

nor actions but peers through your heart and intentions".

ہر زبان اللہ و در دل گلِ خر این چہی تسبیح کے دارد اثر

Allah on your tongue and cow and ass in your heart. How can such recitation be effective and approved with? When the human body is engaged in performing the prayer and his heart is busy with his worldly affairs, his prayer is not acceptable.

دل پریشان و مصلیٰ در نماز این نمازے کے بزرگے نیاز

When the heart is in the shop and the body in the mosque, how can such prayer be acceptable near One Who is All-sight and wisdom?

Briefly, the living-minded gnostic can read and discern the quality of man's heart from the etheric and electric wave of his heart i.e. from the air of his breath. Because, when a man thinks of something or commemorates or remembers somebody, he is, so to say, speaking etherically and esoterically; and this is the voice of his mind which produces wave and billows in the etheric and esoteric atmosphere, and its circle spreads and passes more rapidly than electricity and even more rapid than our thought through the esoteric atmosphere and that voice contacts and touches every heart and mind and things likewise esoteric that come within its circle. Only alert, living and sensitive mind hears that sound. But stiff, inanimate minds which are solid like stone cannot hear nor feel such voices nor see esoteric seances. This esoteric sensation is called telepathy or mind-reading. The holy prophets and the great saints possess this faculty in its high state

and full perfection. As for example, when the brothers of Joseph the Prophet, set off with the caravan taking the shirt of Joseph to Kina'n then Jacob (p.b.o.h.) immediately by his knowledge of mind-reading and telepathy informed his family and said to them beforehand

أَبِيتَ قَرَانًا - إِنِّي لَأَجِدُ رِيحَ يُوسُفَ نَوْمًا أَن تَقْبَلُونَهُ

"I feel the air and receive the smell of Joseph, if you do not befool me."

The Prophet Muhammad (peace be upon him) occasionally turned his face to the Yaman and used to say "I feel the air of God from Yaman" where his lover and devoted Awais Qarni lived. In both these quotations the word air signifies that there is a deep connection between the air and the human heart, mind and its thoughts. It is also important to explain, at this juncture, that some people think that esoteric revelation of this kind is granted to prophets and saints by God the Almighty for a special important occasion but this conception is erroneous. Just as in this world we permanently possess material sensations whereby we can sense and feel material objects when and where we like, similarly God the Almighty permanently bestows esoteric and etheric senses to His special obedient servants as a gift which they can utilize when and where they like and wish and profit thereby. But it is quite a different thing that God the Almighty wisely conceals something from His obedient and accepted servants on some occasions. Just as

the master of the house keeps something concealed from the inmates of the house or advisedly keeps some affairs secret from them; or sometimes the man looks in one direction and the objects of the opposite side are concealed from his sight. There lies a difference between the contingent and eternal. The ambit of the sight and feelings of man, whether high sighted-great prophets and benign saints, is always limited, no matter how magnificent and purified a prophet or a saint may be, and reaches near God and unites with Him and obtains eternity with Him, is always branded with the blemish of weakness of elementary body, this blemish of elementary creation cannot be washed off from him anywhere and God always remains God and servant remains servant. But the special servant of the Protector occasionally receives manifestations of His person, attributes, names and acts and in accordance with their status and capacity of their esoteric utensils they derive the reflection of His lights. Therefore in that special state, the special servant of God can be termed God-like and their special act and performance can be called the special act and performance of God but the term man can never be applied to God the Almighty. It is a very secret thing to understand, hence it is said in the Holy Quran:—

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ

"Verily they are infidels who say that Allah is Messiah—the son of Mary."

i.e. God the Almighty has come in the human shape and form of Messiah. Contrarily it is now

here right if it were put thus :—"Filled with divine light and the holy spirit, Messiah the son of Mary performed divine acts". There is tremendous difference between the two beliefs. The former people like Hindus, Christians and other religions believe in such erroneous dogmas and wrong theories and say that God sometimes descends to the earth and takes human form and shape ; but the Islamic theosophy believes in the faith which is evident from this tradition of Sahih Bukhari :—

حديث - يَتَقَرَّبُ الْعَبْدُ إِلَى رَبِّهِ بِالتَّوْفِيقِ حَتَّى أَكُونَ عَيْنَهُ يَنْظُرُنِي وَ
أُذُنُهُ يَسْمَعُنِي وَآيَدِيهِ يَبْطِشُنِي وَلِسَانُهُ الَّذِي يَنْطِقُنِي بِهِ

"An obedient servant of God approaches the God Almighty through good acts and virtuous deeds until He becomes his eyes, ears, hands and tongue and he sees, hears, catches and talks through Him."

In the magnificent Quran too, there are verses similar to this tradition. Says the Almighty :—

أَيُّهَا الْقُرْآنُ - وَمَا يَنْطِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

"He (the Prophet) does not talk out of lust but according to the revelation revealed by God to him."

In another place says the Almighty :—

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ

"And you (O Prophet) did not throw pebbles when you threw them but it was Allah the Almighty who threw them."

And in another place says the Almighty in the Holy Quran :—

ان الذين يبايعونك انما يبايعون الله يد الله فوق ايديهم

"Those who swear allegiance to you do not but swear allegiance to Allah; the hand of God is over their hands".

Hence faith of this nature is true and correct according to Quranic verses and the traditions, as Maulana Room says in his Masnavi :

گفته او گفته الله بود گرچه از حلقوم عبدالله بود
هر که خواهد همنشینی با خدا او نشیند در حضور اولیا
اولیاء الله والله اولیا هیچ فرقی در میان نه بود روا

"His word is the word of Allah. Be it on the tongue of his servant. Whoever desires communication with Allah, say him to sit in company of saints. Saints are all God-like; and God is with saints there is no difference and separation between them".

As some one says :—

مردان خدا خدا نه باشند لیکن ز خدا جدا نه باشند

"Though men of God are not God but they are no apart from Him."

Another poet says like this :

"Do not call Adam—God; Adam is not God. But Adam is not apart from the light of God.

In connection with his Holiness Jacob the Prophet's discovering and feeling the smell of Joseph's shirt from Egypt is also worth mentioning, because some people think that Jacob had absolute-

ly no knowledge of his son, Joseph. If he had any knowledge why did not he go and pull him up from the well in Kina'n. Now the fact is that Jacob had certainly this much knowledge about Joseph that he had not been killed by the wolves but was alive. Therefore giving lie to the false pretension of his sons he said : "Rather you have fabricated a lie for you." And on the second occasion while sending his sons to Egypt to fetch grain, he advised them thus : "O my sons ! go and search for Joseph and his brother and do not despair of the mercy of God." And he also added : "It is easy for Allah to give them both back to me". In spite of knowledge of the unknown and esoteric revelation Jacob remained fearful and hesitating partly due to his human weakness and partly because he was afraid of God's trial of his patience and endurance, therefore he continued repeating : "Patience is a praiseworthy act." For otherwise he always used to talk about Joseph in his family saying : "Now he is in such a place and in such a state and doing such a job." His sons used to attribute his talk to madness and melancholy ; though it was his true revelation. This affair of the examination of Jacob was exactly like that of the mother of his holiness Moses the Prophet, when God the Almighty revealed to his mother telling her to put the baby in the box and put it in the river along with which He promised : "We will return him to you and make him a Prophet." But in spite of the true revelation and esoteric insight, her heart remained

uneasy and impatient. As says the Almighty : "The heart of Moses's mother was so impatient that she would have divulged everything if We had not strengthened her heart to make her a believer in God. Therefore in spite of true revelation and esoteric insight, prophets and saints entertain anxiety and fear due to their human weakness. The blemish of human weakness can never be removed from man ; and this is what distinguishes a servant from the Master and the worshipper from the Worshipped. If the special servants of God had not been devised of esoteric knowledge, why does God the Almighty speak thus through the tongue of Jesus in the noble Quran : "I can tell you what you eat and what you store in your houses."

Hence you must not conjecture the selected men of God to be like yourselves. As his Holiness Maulana Room Sahib says :

کار پاکان را قیاس از خود مگیر گرچه مانند در نوشتن شیر و شیر
آن یکے شیر است کہ مردم درد وہں دگر شیر است کش مردم خورد
گر بصورت آدمی انسان بدے احمد و بوجہل ہم یکسان بدے

"Conjecture not the deeds of the pious men in your own manner though the word Sher (to mean Tiger) resembles 'Shir' (Milk) in writing the one means man-tearing tiger, while the other means milk that man drinks. If only the body of flesh could mean men, Ahmad the Prophet and Abujehl the atheist might have been alike."

Hence in commemoration the real act lies with the mind and heart. External figure and mere verbal commemoration are valueless. Many people are engaged in verbal utterances all the night long,

Connection Between Respiration & Thoughts 101

while their minds and hearts are absolutely unaware of what they are uttering. There are, however, perfect gnostics who do not move even their tongue in commemorating and reciting the name of Allah at all, but their mind and heart is fully and completely engaged with Allah.

بدان مذکر حق باش ورنه طولی هم بصوت و حرف خدا را کرم میگوید

"Commemorate the name of Allah within your heart and mind. Otherwise a parrot too can recite His name with its tongue."

Every breath of the pure and pious gnostic is a spiritual and etheric message of love towards God and divine craving which reaches the holy court of God like a telegram or a wireless wave message and narrates there without sound and letters the loving state and affection of the commemorator. When the breath returns it brings back the light of God and His blessings to the commemorator. Thus the telephone of remembrance exchanges between the servant commemorating and the Lord the commemorated. As says the Almighty :

فَاذْكُرُونِي اَذْكُرْكُمْ

"Remember Me and I will in return remember thee."

And at another place says :

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

"God is pleased and appeased with them and they are also pleased and appeased with Him."

And there is another like utterance in the Holy Quran :

وَيُحِبُّهُمْ وَيُحِبُّونَهُ

"They love God and God loves them."

So thus in every breath the message of commemoration, the telephone of appeasement, and the wireless message of love, is exchanged between the obedient servant and the kind Master. If man remembers only once the name of God in mind it is far better than remembering Him with tongue thousand times. A poet, Mir Sahib says :

ہر چند کہ طاعت میں ہوا ہے توبہ یہ بات مری سن کہ نہیں ہے تاثیر
تسبیح بکثرت پھرنے سے کیا کام چلے سکے کی طرح من نہ پھرے جب تک میر

Though you are grown old in worship ;
But bear in mind my word which is very
valuable ; Nothing can be gained by carrying the
rosary in hand and moving ; Unless your heart
within is moved like a bead.

Once upon a time I was retiring in a mosque, to perform etikāf, during the last ten days of the holy month of Ramazan. There was another man also in the mosque to sit for his performance of the etikāf. He kept awake all the night and uttered Allah, Allah till morning and did not sleep a moment. When I saw this I went and said to him, O man of Allah ! what are you doing and saying all the night long ? He said that his spiritual guide had commanded him to repeat and utter the name of Allah twelve thousand times every night and I am doing this since ten years regularly. I asked him if he had received any fruit of light or observation or any

thing like in the long course of ten years. He replied no, nothing have I felt or received of the kind ; but I am performing and obeying the word of my guide and master, and the day this order is fulfilled, my heart feels happy within and I am satisfied. I said to the poor fellow that your labour is very hard but it is fruitless and valueless. It was a pitiful state. Thus thousands of people like him practise ill-placed and unsystematic hard work and devotion without any use or benefit. As the Almighty says: "They gain nothing except toil and tiresomness." God the Almighty is alive, and He can hear and see. He is also very near and responsive. He is not a solid stone—idol, that when a man calls Him, O Allah ! He should not respond and reply thus: "Here I am, O my obedient servant!" There is no reason that a man may worship Him sincerely and honestly, and in spite of being independent, merciful and bountiful, He should not favour him with reward and prize. The commemoration, meditation, prayer, devotion, charity and alms that do not yield immediate effect and result and the man receives no sign of information through revelation or in sleep from God the Almighty, one must understand that the prayers and devotion performed or the charity and alms given in His name have not been accepted and some shortcoming and defect has taken place in conditions and requisites of the performance. So for every action and devotion the pious saints of God receive from Him diverse kinds of tidings and invisible signs. As says the Almighty :

أَبَتْ قُرْآنَ - إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا سَتَزِيلُ عَلَيْهِمُ الْمَلَائِكَةُ
 أَلَّهُمْ تَخَافُوا وَلَا تَحْزَنُوا وَأَبَشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ . نَحْنُ
 أَوْلِيَاكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ .

"Those who said, our protector and master is Allah and stick to it, We send them Our angels, who inform them not to fear or worry and give them tidings of the Paradise which is promised to them and say, We are your friends in this world and the next."

Man ought to consider, that the presence of mind and heart is necessary in devotion, submission, invocation, commemoration and meditation he may be careful and watchful in his breath so that no breath may escape and come out without the remembrance and commemoration and meditation of Allah : because the breath which comes out with the thought and commemoration of Allah is turned into a priceless jewel and stored for the commemorator in His treasury of the next world.

مردم کہ میرے روڈنفس از عمر گوهریست کا نرا خراج عمر دو عالم بود یہاں

Every outgoing breath is a jewel of life precious more than the wealth of the whole world. Because the breath that is gone out can never return on any payment and is lost for ever, and the breath which is to come in future, may come or not. In short, the breath of the past and that of the future are both out of our control ; and we are only the masters of the breath that is at present in our hands. If this breath of the present bears with it

Connection Between Respiration & Thoughts 105

the name and thought of Allah, then be sure that it has become a very precious ethereal jewel, by which you can buy the prosperity and wealth of both worlds: a poet says:

Trust no future however pleasant
Let the dead past bury its dead
Act act in the living present
Here within and God overhead

But if this breath goes out in carelessness and negligence, be sure that it was not a mere air which escaped your mouth but a heavy mountain of eternal misery and incessant misfortune that will befall you in the next world. Therefore man should value his breath.

نگهدار دم را که عالم دم است دمی پیش دانا به از عالمی است
مکن در که بر عالمی حکم داشت در آن دم که بگذشت عالم گذشت

"Watch the breath for your world lies in your breath. For a wise sage a breath excels the wealth of the universe. Alexander the Great who once ruled the world, left the world when he left and discharged his last breath."

It is said that a saint along with his students and disciples came across some graves. He there uttered some prayers for the dead and afterwards attended to their condition in meditation. After a moment of meditation he drew out a sorrowful sigh and fell in tears. His disciples asked him as to what was the matter. He said that the spirits of these graves are such obedient people of God who had been very pious and had devoted their whole lives to the obedience of God. Now they are so sorry about some moments they had lost

in their life in the negligence and carelessness that if the sorrow and regret of one inmate of the grave is brought out and distributed in the hearts of you all, by God, you will all turn mad and insane. In short, after death a man is not sorry for having left behind his beloved children, dear wife, brothers, sisters, friends, acquaintances, property, wealth, beloved country and his home, etc. When he comes to know that in the market of the next world no other coin is current except the commemoration, remembrance, devotion and worship of God and no object can be achieved without this genuine coin and then if they are sorry for anything, they are sorry for having lost those golden and precious moments of the valuable life and those golden rings of the chain of respiration in every breath of which the real objective jewel of life was strung. Alas ! twenty-four thousand breaths are taken in a day and night and every breath carried chances of proximity, observation, and unity of God, but now a single one of them cannot return. Alas ! the carelessness and foolishness. Lost is the key now by which could be unlocked the gate of God the Almighty.

دلا تو غافل از کار خویش و می ترسم
که کسی درت نه کشاید چو گم کنی مفتاح

"Oh heart ! You are unmindful and careless of your duty and I am afraid, that none will open you the door if you loose the key."

In short, the value and price of this valuable life and its golden breaths will be apprehended after death, when it is lost and the foolish, careless man

will cry aloud :—"Alas for what I wasted in getting near to the God and verily I am one of the great losers." Therefore O dear ones ! think highly of the few breaths and moments left to you in this world. Even if one of these is spent in remembrance of God, it is preferable to the kingdom of the whole world. As Khaquani, a truthful poet, has said :—

بس از سی سال این معنی محقق شد خاقانی
که یکدم با خدا بودن به از ملک سلطانی

"After thirty years of meditation Khaquani learnt the point that a moment with God is far better than the kingdom of Solomon the Prophet."

O man of God ! understand and meditate. Do not waste these valuable jewels of your breath in useless engagements of play and sport. Else you will repent bitterly. The real object of human life is devotion and obedience to the command of the Protector. As God says :—

آیت قرآن - وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونَهُ

"And We did not create Jinn and Man except to worship Us."

It is evident from this divine tradition that the object of human life is to know and reveal the essence of God. As tradition says :

حدیث قمی - کُنتُ كَنْزاً مَخْفِیاً - فَارَدْتُ اِنْ اُعْرِفَ -
فَخَلَقْتُ الْخَلْقَ -

"I was a hidden treasure ; when I intended to be known, I created man."

Also on the day of beginning when God the Almighty addressed the spirits of the whole world and said :—

قوله تعالى - أَلَسْتُ بِرَبِّكُمْ -

"Am I not your Lord the Creator ?"

From this oral question of God the Almighty it is evident that His commemoration and devotion to His obedience is the chief object of human life. Some ignorant and materialist blind people regard the search for the wealth and acquisition of the livelihood of this world as the real object of life and devotion and utter that to serve man is to serve God. The offering of prayers, fasting, reciting the Quran, commemoration, meditation, devotion to His obedience is regarded by them as waste of time and imitation of monasticism. But God the Almighty has loudly repudiated their claim in the second line of the previous verse saying that We did not create jinn and men but to worship Us. It is clearly added :—

آيَةُ قُرْآنٍ - مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ
أَنْ يُطِيعُونِ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

"We do not intend that they should provide Us livelihood or feed My servants ; but Allah Himself is the sustainer of His people and He possesses great strength."

This means that He is not unable to feed all the creation whether animals or birds, and jinn or man.

ایر و باد و مه و خورشید و فلک در کار اند
تا توانی بکف آری و به غفلت نه خوری
همه از پر تو سرگشته و فرمانبردار
شرط انصاف نباشد که تو فرمان نبری

"The cloud, wind, moon, sun and stars all are at work. That you may acquire livelihood and may not eat it carelessly; All are busy and obedient for you; It is injustice if you do not obey your Lord the Creator."

God the Almighty has appointed all the universe to feed and nourish the jinn and men but He has created them only for His devotion. Solely as He says :

آیت قرآن - خَلَقْنَا مَا فِي الْأَرْضِ حَيًّا

"I have created for you all that is in the earth and heaven."

کار ساز ما بفکر کار ماست فکر ما در کار ما آزار ماست

"God the Almighty takes care of our affairs."

Our reflection and taking care in our affairs is our own trouble.

آیت قرآن - وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ يَرْزُقُهَا

God says : "And there is not a living being on the earth but God provides its food."

We have already said before that the spirit was puffed into man through air. When the spirit entered the body of Adam, it said : "Allah."

Therefore the foundation of man's disposition and creation is laid on the light of His name, Allah

and to revert and incline to its origin and to harmonize with its true nature and to carry itself to its origin i.e., to reach the God the Almighty through commemoration of His name.

Reciting Allah, is its true natural act and real object. The constant thought of something and continuation of thoughts and commemoration in man is due to the name Allah. And the light of the name Allah and its commemoration has been placed in human nature as seed and trust and man is naturally tied to his Creator and Master through this hidden and esoteric bond and invisible string. Therefore in all the religions and specially in Islam, all fundamentals and legal acts, i.e., prayers, fastings, Haj, alms and the profession of faith depend upon the name Allah and its commemoration.

Tradition : "At the time of birth the nature of every child is Islamic." The following statement of God the Almighty also indicates the above :

أَيُّتِ الْقُرْآنَ - فَأَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا * فِطْرَةَ اللَّهِ الَّتِي فَطَرَ
النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ * ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ
لَا يَعْلَمُونَ .

"So turn your face towards the orthodox religion. It is the nature provided by God and He created man in this natural religion. The nature of all is unchangeable. This is the steadfast religion but the majority of people do not understand."

In short, Islam is special, true, original and really

unitarian religion. The seed whereof was placed in the nature and essence of man as a trust by God the Almighty on the day of Beginning. To keep this original deposit in fact is termed Islam and to keep this eternal trust safe and sound is real orthodoxy. This nature is referred to in the following tradition :

حدیث - كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى فِطْرَةِ الْإِسْلَامِ وَابَوَاهُ يَهُودِيَّةً
وَ يَنْصَرَانِيَّةً وَ يُمَجَّسَانِيَّةً :

"Every baby is born according to Islamic nature but the parents make them Jews, Christians or Magians."

People place the yoke of their ancestral and imitative religion on the necks of their children and the parents so turn them polytheists. This is the greatest trick and deception of Satan that he disfigures the real religious eternal nature of man. As says the Almighty : "(Shaetan) said I will get hold of a large portion of Thy servants and turn them astray and subdue them and command them. They will cut the ears of animals and I will command them so they will change the nature of creatures." It is evident that the inborn and true religious nature and eternal disposition of man referred to in the verse : "Allah's nature is that which man follow" and the tradition "every child is born in the nature of Islam." This nature is discernible in the nature and senses of the child in its early life. Therefore the child views every object of the universe in its real nature. Longing for this

natural view some divine persons have prayed thus, "O God ! show us the things in their real nature." Therefore everyone seems craving and desiring for the pleasant, beautiful and picturesque time of childhood. As long as the man is an innocent child, his soul is, so to say, is entitled to paradise, the eternal legacy of his father, Adam. Hence streams of milk and honey are made to flow for him from the breasts of his mother. But no sooner he approaches the forbidden tree and begins to partake of wheat, the doors of his natural and eternal paradise are closed on him. Therefore remembrance and commemoration of Allah is the real and eternal nature of the child. That is why the call to prayers, Allah o' Akbar, Allah o' Akbar . . . is pronounced in the ear of every Muslim child at the time of his birth, and he is thus coaxed and conveyed towards his real eternal nature by reminding him the name of God and commemoration of Allah. In other words the water of life of Allah's name is sprinkled on the seed of baby's nature to revert him to his real origin that is the name of Allah in this world. So in the time of death the name and commemoration of Allah is again uttered and reminded to him, when the bird of his soul and spirit is about to fly from the cage of body, so that he may take the direction of his true destination and real abode of Allah's name and may not be led astray from the right path of Islam by Satan. This is the reason assigned by a tradition to the weeping of a human soul at the time of birth and death. The devil attacks him in order to destroy his real religious

nature of remembering the name of Allah and leads him astray from the right path of Islam. The chief and great enemy of mankind, the Satan, makes two intense and vigorous attacks both at the commencement of life of this world and that of the next, to plunder away from man the true jewel of the object of life i.e., the remembrance and commemoration of the name of Allah. Therefore the poor child of soul and spirit weeps at the time of birth and death :

طفل می گریه چو راه خانه را گم می کند
چون نه گرم من که صاحب خانه را گم کرده ام

"The child having lost the way to home weeps bitterly, Why should not I, having lost the Master of my home, weep day and night ?"

COMPARISON OF SCIENCE AND RELIGION

How ignorant and blind are the people who do not know the value, price and importance of the name Allah. On the other hand they assert that religion merely invites and leads man towards the word Allah, which is a nondescript thing. That is to say, that religion teaches monasticism, inertia and idleness, which is the waste of time and the suspension of the organs and energies granted and given by Omnipotent and nature. Contrarily, science invites man towards action and observation of the universe and creation of God the Almighty which is main and chief object of life. The materialists and stientists assert that science provides means of human comfort and is the cause of progress and welfare of all the mankind, while religion stands for

ineffective and meaningless works like ablutions, prayers, fasts, reading and reciting Quran, the pilgrimage or Haj, almsgiving, commemoration and devotion etc. which can render no solid and material gain, except mere waste of time. In short the people of God are held back discouraged and deprived from the devotion, gnosis, nearness, union and observation of their Creator and real Master, by declaring such innumerable unprofitable, absurd lies against religion and spiritualism. The worldly wealth is the highly deceptive toy in the hand of Satan whereby he occupies and charms childlike persons in play and sport *i.e.*, the desires and ambitions of the short limited life of this material world and deprives and distracts them from the eternal life and real and true etherical pleasures and joys of the next world.

Truly speaking, the name of Allah, His commemoration, devotion and worship is the only key to the felicity and pleasures of this world and the world beyond and exclusive means and source of the unlimited eternal life and continuous pleasure and wealth of the world hereafter; because His personal name Allah is the cause of creation of the entire universe. This pure name is the origin and destination of the creation. Alas! that in pitch black and dark night of the whimsical, temporary, brief and fleeting life the materialists, sensualists and dead-minded people are enjoying the deep dream of carelessness under the dirty quilt of the material body and are deeply engrossed in the talismanic world of dream and fancy, careless and un-

aware of the permanent and eternal pleasures of that true, resplendent, alert and etherical world, which is the high object and real goal of human life. All the material wealth and its knowledge and the endeavour labour and exertion for the material, perishable pleasures is merely playing with dust like children, unprofitable and fruitless acquisition. Says the Almighty :

آیت قرآن - فَأَعْرِضْ عَنْ مَنْ تَوَلَّى عَنْ وَكُنَّا
وَكَمْ يُرْدِيهِ الْأَحْيَاوُ الذُّنُوبُ ذَلِكِ مَبْلَغُهُمْ مِنَ الْعِلْمِ

"Turn your face from the person who recedes from commemorating Us and intends not except material wealth. This is the reach of his knowledge. Your Lord knows very well those who are astray from His path and he knows those that are rightly directed."

لذات جهان چشیده باشی همه عمر
با بار خود آرسیده باشی همه عمر
چون آخر عمر زین جهان باید رفت
خواهی باشد که دیده باشی همه عمر

"Suppose you have enjoyed the pleasures of this material world through your whole life ; And lifelong you have reposed with your beloved ; Since you quit this world at last ; All your pleasures and enjoyments will seem dream."

Granted that the material talisman of science and the false magic of matter have astonished the world today. Every day we see that through science man is flying in the clouds, running on the ground on the horses of wood and iron, swimming and

floating in rivers and seas like fish and hearing the talk of East and West in a moment. Though science has discovered such useful objects, providing means of material comfort and luxury in the world for a few days' life but, beside it, science has created many earthquaking and mountain-breaking, dreadful and dangerous instruments of war for the destruction of mankind. It is therefore not unlikely that science which is regarded as Mecha'el the angel of mercy and rain, may one day prove to be the angel Israpheel, and would one day cause all the world to sleep in the deep dream of death and destruction. On the other hand, science is taking people towards idleness and suspension. The day is not far off when this unnecessary intruder in the power and wisdom of God will cast the human race in the ditch of suspension, idleness and unemployment. A large portion of the world is perplexed and aggrieved through its perils today. Because all sorts of manufactures, handicrafts, agriculture and all other occupations which formerly poor and destitute people carried out with their own hands and earned their livelihood, have been taken into possession by the capitalists in the form of machines; lying a prey to unemployment and worklessness, the poor and helpless people are crying, and groaning as in agony and there is no one to take care of them and help them. Science has, by making dangerous and dreadful weapons and war instruments demolished the correct system of rule and true government laid by religion among all the nations, without the distinction of colour and caste ; and has upset

the economic, social moral and religious standards. No doubt, science is a knowledge and wisdom but the insatiable greed of the materialist nations has converted this valuable and glorious knowledge of science into a universal peril and curse and is day by day piling curse upon curse. Instead of being serviceable to man it has been turned into weapons of universal massacre and destruction. It is assuming such formidable features from day to day that this warlike knowledge of these cruel people will bring resurrection on them and cause their destruction. Supposing the capitalists have conquered the whole world through these weapons and these cruel materialists have amassed the gold and silver of the whole universe and have gathered all the unique objects of comfort and decoration and have collected the means of the material ease and luxury and have subdued and subjugated their fellow men for a limited time of the worldly life. Then what is the value and weight of such a transitory, temporary and brief power and might, the foundation of which is weak like the spider's web, and which the powerful and revengeful hand of death will suddenly demolish and destroy in one moment?

خون کے دریا ہیں عالم تہ و بالا ہوئے

اے مستحکم کس لئے دو دن حکومت کیئے

"Rivers of blood and streams of tears are flown and the world thrown up and down, Why, O tyrant ! for a short momentary rule."

The transitory cruel kingdom of the materialists and the false rule of science and capitalism are established in the world and it gains currency when

the true powers of religion and spiritualism disappear from the world and people become deprived of moral and spiritual weapons. Blessed was the age, when the true Solomon of spiritualism subdued the world by the name of Allah, and the world was enjoying peace and prosperity and the life of general brotherhood and universal equality prevailed everywhere and the safety of faith and the peace of Islam shaded the whole universe. But the day the Solomon of spiritualism has lost the ring of rule of spiritualism, the devil of materialism and the Satan of capitalism have assumed reigns of the government and that very day the cruel, greedy people have established their rule and the clouds of misery and misfortune have overwhelmed the whole world. Everywhere new feats of political magic are being played and every day new snares of policy and fresh tricks of propaganda are being used and the chains of human bondage and subjugation are being strengthened. By providing ostensible and material objects of comfort and decoration science is showing no favour to God's people; but on, the contrary, entangling them in the transitory, perishable, material, sexual, and satanic pleasures and removing them from the worship and obedience of their Creator and Master and rendering them careless of the eternal and perpetual life. Science is connecting man to the empty skeleton of matter and the dead shell, transitory and material body and covering, but snatching its connection from the real ego i.e. the spirit and the spiritual world which keeps him fresh and alive. Religion and spiritual-

ism assure physical and spiritual, etheric and material and worldly and religious progress in all aspects of life. Religion gives equal right in life to every human being in the world as says the Almighty God:—

أَيُّ قَرَانٍ - إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

"All the Muslims are brethren."

Religion is bestowing the natural and birth-right of independence and equality on all the people without distinction of colour, race and nation and gives service and respect to the fittest as the Almighty says:—

إِنِّ أَكْرَمُكُمْ عِنْدَ اللَّهِ أَتَقِيكُمْ

"With God the most pious of you is the noblest."

Religion bestows rule and kingdom on the ablest and best of all as is the prophetic command:—

حَدِيثُ شَرِيفٍ - سَيِّدُ الْقَوْمِ خَادِمُهُمْ

"The ruler of the nation is he who serves them well" ; i.e. the true ruler is the true servant of the nation.

Through religion and spiritualism man obtains the worship, knowledge, union and observation of his Creator and Master and being perfumed with the pure, luminous habits of God the Almighty and being qualified with His holy attributes and gaining exhilaration and existence in the lights of his inexplicable, unparalleled,

incomparable, unchangeable and eternal essence he enters his eternal and perpetual kingdom and, gaining ceaseless life with his living and ever fixed essence, he enjoys His union, observation and sight. Science in itself is not a bad thing. No, it is a fine knowledge and art and a very beneficial thing. The fault lies only with the cruel, bloody, selfish, materialistic and capitalistic nations who had used this knowledge in incorrect and evil ways and instead of providing service and ease to the people they have rendered it as the instrument for the subjugation, starvation, destruction and annihilation of the weak, oppressed and helpless people. We are absolutely against this state and condition of affairs. But remember, that getting tired of the blood-thirsty and cruel deeds of the statesmanship, dictatorship, and capitalism and tyrannies of materialism, the world would voluntarily seek refuge in the safe abode of religion which is the home of peace and comfort and will cast off from its neck the yoke of the governments of the oppressive, aggressive and tyrant and cruel statesmen and dictators. The world will thus find shelter and protection under the veil of the courteous, kind, compassionate and merciful religious leaders and spiritual guides, and will attain real peace and true comfort. The day is not far off when science and philosophy having reached their utmost zenith and extreme perfection in the near future will affirm and acknowledge the reality and truth of religion and spiritualism and the world will come under the rule of religion and spiritualism. At that moment

the world will become like a paradise and its inhabitants will enjoy true peace and real comfort. As some English poet has said :—

I live to hail that season
By gifted minds foretold,
When man shall live by reason
And not alone by gold ;
When man to man united
And every wrong thing righted,
The whole world shall be lighted
As Eden was of old.

Man is composed of two parts : (1) The material body which is composed of elemental and material essence which is a drop of the dirty semen. (2) The etheric body which belongs to the invisible world. Says the Almighty :

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ

"To Him belong both the visible and invisible worlds."

The spirit belongs to the invisible world as has been said :

قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي

"Say, O Prophet, the spirit belongs to the Unseen".

Each body has an inclination towards its origin and every object reverts to its mine. Since the material body is constructed of material objects and elements, it has an inclination towards the material world and material things, which is the special feature of animals. All these consumers and eaters

of material food have been called animals by God, the Almighty in the holy Quran as is said :

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا

"There is not any animal on the earth but God provides them with food".

The other invisible body, i.e. spirit, has its origin in the world above i.e. the heaven and the invisible and unseen world, and it has desire and inclination towards its special spiritual food. Therefore, this food has been thus mentioned separately in the holy Quran.

أَيُّهَا قُرْآنُ - وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ

"Your food is in heavens and that which was promised to you."

This food will be obtainable commonly after death. Just as this material body has a desire for material objects i.e. eating, drinking and other necessities of life ; on the contrary etheric body has inclination towards its heavenly and angelic food i.e. commemoration, meditation, worship, devotion, and practising virtuous deeds. Because the food of all the etheric beings i.e. angels and spirits consists of God the Almighty's commemoration, meditation, obedience and remembrance, etc., as is evident from this tradition ; said the Prophet :—

حديثاً - إِذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ فَارْبَعُوا فِيهَا

"When you pass by the garden of paradise graze therein".

The companions enquired the meaning of garden

of paradise. He replied, "The assemblies and circles where the name of God is commemorated and recited." In short, the nature of this etheric, heavenly and invisible body is based on Islam and it carries in it the religious and Islamic capacity from the day of the beginning ; to keep this nature and capacity complete, perfect and unchangeable and to nourish and feed it and take it to the point of perfection and complement is termed in Islam, faith and union. "O Lord ! perfect for us our lights and forgive us. Verily Thou hast power over everything". The material and elemental body of man is like a skin or covering for the etheric and spiritual body, and is for its conveyance, staying, walking and working in this material world. The seat of creation and the beginning of creation and the source of the lower and the material body is situated in the lowest part and basest organ of man and its propagation also takes place in the basest place of body. The Devil with all his evil forces and Satanic arms and weapons i.e. ill qualities and contemptible vices has its seat and abode in this place. This body of man is always prepared to work evil deeds under the command of Satan and against dictates of the faith and religious fundamentals. On the other hand when the invisible and spiritual body becomes alive and alert in man, it is always inclined towards virtuous deeds, commemoration, meditation, devotion and worship, and informs and reveals virtues to the soul every moment and accuses it for its vices. Therefore such a soul is called the inspired or accusative soul (نفس ملهمة). Do not

you see that the highest and noblest part of man i.e. his heart and brain is the inlet and habitation of this etheric, luminous body and it has descended from the elevated place i.e. heaven and when it is ready and complete the inhabitation of the heaven i.e. the angels, how to respect and show honour and respect to this blessed body? The very construction of the heart bears testimony to the fact that it is a heavenly object descended from above because when we inspect the heart we see that its arrow-like head is hanging below and like the two legs, two thick veins are attached to its large portion from behind. Hence by way of an examination there is a conflict and battle between the two etheric and material, angelic and devilish and invisible and grotesque bodies and the one that prevails establishes its rule and government in the human body. Says the Almighty:—

أَيُّهَا الْفَرَّانُ . إِنَّا خَلَقْنَا

الْإِنْسَانَ مِنْ نُطْفَةٍ آمَسَّاجٍ نَبْتِيَةٍ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا

"I created man out of a mixed sperm and nature in order to test him and made him hear and see".

Elsewhere it is said:—"He who created death and life to test you which of you acts virtuously and rightly." In short by way of trial there is a conflict and battle in the human body between the two contradictory and opposite beings i.e. good and evil and invisible and material bodies. The exemplary figure of the lower spermatic body is

that of an animal which is called the animal soul. Because of its baseness and meanness it is a friend and companion of Satan. Through its companionship Satan hurls man in the pool of vice and sin. Thus the higher and etheric body has an exemplary luminous figure like an angel which is called the holy spirit or the satisfied soul (نفس مطمئنه). On account of its etheric fineness and lightness this body is mixed with angels. This blessed body receives direction and revelation from the heaven. So man is composed of these two bodies.

آدمی زاده طرفه معجونست از فرشته برشته و ز حیوان

The animal soul is strengthened by material, actuals and fed by evil acts and is exported to action by the accursed Satan. The satisfied soul or the subtle body partake of commemoration, meditation, devotion and worship etc. and so gathers strength from virtuous acts and praiseworthy actions as says the Almighty:—

أَيُّهَا قَرِيبُ - إِنِّي بِمَعْمَرِ الْكَلِمِ الْبَرِّ وَالْعَمَلِ الصَّالِحِ بِرَفْعَةٍ

"The pure recitation returns to Him and the good actions ascend to Him."

His Holiness Muhammad the chosen of God (p.b.o.b) and his other apostles and messengers intimate saints and true sages are the guides of the high and good spirits. Both these varieties of good and evil with all their companions and appointees are from of God the Almighty. As He says:—

وَالْقَدَرِ كُلِّهِمْ وَأَمْرُهُمْ مِنَ اللَّهِ تَعَالَى

"Evil and good both are from God the Almighty."

It means that from the day of beginning God the Almighty has created in man the both causes of good and evil in the form of evil spirit and sacred soul as well as their means of good and evil in the form of evil passions and bad desires and on the other hand the blessed eternal pleasures and bounties of the next world. The inviters and callers to both the sides i.e. good and evil have also been appointed and employed. By revealing His books He has indicated the paths of good and evil and has ordered to avoid wrong and practise right. He has completed His action and decision by clearly explaining their ways and methods. Now by way of test and trial man has the choice and power whether to assume the path of evil and vice to hell or enter paradise by taking the right path of good and virtue.

قَوْلُهُ وَتَعَالَى - فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ لَا يُكْفُرْ

("He who wished became faithful and who wished turned heretic.")

The essence of God, the Almighty cannot be accused or blamed for making man act rightly or wrongly. Every one understands material food and external victuals. But the internal cordial and etheric victuals i.e. commemoration, meditation, devotion, worship and virtuous acts etc. can be explained only by examples and metaphors. Then let it be known that when man becomes helpless of working and earning his livelihood, his income

decreases and he becomes miserable, weak, sick and dead due to lack of proper food. Similarly in the etheric world, when the subtle body of the man is kept back from earning and acquiring its etheric sustenance and livelihood and is deprived of commemoration, meditation, devotion and worship, etc, his livelihood becomes hard and it ultimately perishes due to weakness and sickness. As says God the Almighty:—

آيَاتِ قرآن . وَمَنْ أَعْرَضَ عَنْ

ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى .

"He who avoids Our commemoration, his livelihood becomes hard and on the day of Resurrection he will be raised blind."

In this verse the result of avoiding commemorating Allah can never result in external worldly hardship of livelihood and destitution of means. On the other hand those who avoid commemorating and worshipping Allah, generally possess wealth and pass luxurious and comfortable life in this world. This creates a great doubt and difficulty in the truthful word of God the Almighty. Really speaking, sustenance and livelihood is twofold (1) Physical (2) Spiritual.

God the Almighty has separately narrated both sorts of livelihood in different verses of the Holy Quran. For example the animals receiving physical food are mentioned in this verse: "There is not any animal on earth but God provides its food."

The spiritual and etheric food is mentioned in this verse. "And in heaven there is food for you and what He has promised." Just as a man is upset by poverty, starvation and hunger in the material world but when his income increases and his means of food are provided and he receives his food properly, his heart is satisfied and he feels himself contented and at home. As the Almighty says in the Holy Quran :

آيَةُ قُرْآنٍ - أَلَا يَذْكُرُ اللَّهُ تَطْمِئِنُّ الْقُلُوبُ ؕ

"Beware ! Commemoration of Allah and his remembrance gives contentment and satisfaction to hearts."

This contentment of the heart is clearly perceived in a less degree by ordinary people engaged in daily commemoration, meditation and worship of Allah. Because, when a man performs his daily commemoration, meditation etc., on the very day he feels himself satisfied, happy and very jubilant. Though his purse and home be empty of money and provisions, yet his mind is so contented and satisfied as if he has got everything. On the other hand those who do not remember and commemorate the name of Allah are extremely disturbed in mind and discontented in spite of wealth and power. But the true worshippers and commemorators of God the Almighty are perpetually happy and satisfied though they may not possess even a penny of material riches and a grain of earthly provisions.

REALITY OF THE WORLDLY WEALTH

With the material food of the world we can fill the material stomach for a while but the vast etheric interior of our heart can never be satisfied with this material substance. By explaining the material wealth as an insignificant merchandise, God the Almighty has publicized its calamity and meanness as He says :

قوله تعالى - قل متاع الدنيا قليل

"Say the merchandise of the world is very insignificant."

If the reality of the material wealth is contemplated upon, it is a very contemptible and despicable thing in spite of all its means of comfort and luxury. A tradition says : "If the material wealth valued a fly wing, by God, no heretic in the world would have got a cold draught of water." But compared to the perpetual bounties of the next world this wealth is mere valueless and nothing. Let us explain the reality of this material wealth a bit. Firstly its pleasures are small and transitory. Secondly, the human life here is very short and brief. Its acquisition necessitates great worries, labours and pains and its comforts are very little. The merchandise of this material world whether edible or drinkable or smellable or audible all are of little value and very mean. The best eatable or edible things are meat, ghee and milk etc. These are animal blood and flesh or its juice and refuse. While fruits and vegetables grow out

of manure and dirt. Says the Almighty :

تَقِيكُمْ مِمَّا فِي بَطُونِهِ مِنْ بَيْنِ دَرَسٍ وَدَمٍ لَبَنًا سَائِفًا لِلشَّارِبِينَ

"Animals give you to drink the refuse obtained from within the dung and blood i.e., milk."

Among the drinkables the best thing is honey which is the saliva of a detestable fly. The best among the smellables is musk which is the coagulated and condensed blood and dirt of the navel of an animal, namely the deer. The best among the wearables is silk which is the refuse of a moth and insect. And all the audible pleasures and instruments of music and singing are derived and made from striking the dirty skins, sinews and intestines of animals. Besides this there is another thing of pleasure i.e., the place of touch which it is against decency and morality to describe; but suffice it to say that it consists of the use of the lowest, meanest, worst and dirtiest organ of man. In short these are the sources of all the pleasures of the material world which we have mentioned above.

حال دنیا را پرسیدم من از فرزانه

گفت یا خواب است یا وهم است یا انسانه

باز پرسیدم ز حال آنکه دل دروے به بست

گفت یا دیوبست یا غولبست یا دیوانه

"I asked about the nature of the worldly pleasures from a wise man. He replied : It is like a dream or a wind or a fable. I asked again about the nature of one who loved it. He answered he is either a demon or a devil or an idiot."

Now consider the time and duration of these material enjoyments :

When a man is hungry and he eats something, for a few seconds the tip of the tongue derives a little taste and a faint pleasure as long as the delicious and fine foods are on the tip of the tongue. But that faint sensation also disappears when the belly becomes full and one is satisfied and afterwards the food devoured turns into a weight for the heart and repugnant to the mind. Likewise the duration of all physical pleasures is very brief and its ambit is very narrow. Hence God the Almighty has called all the merchandise and property of the material world insignificant and valueless. For the acquisition of this transitory, despicable and perishable merchandise one has to undergo immense sweepings, headaches and toils and practises tremendous tyranny and cruelty and sheds the blood of innumerable innocent and helpless people. There is also another worthless side of material relishes; namely, that the destitute and the rich both derive equal pleasure. On account of daily consumption of rich dishes, wearing gorgeous clothes, inhabiting lofty houses and constantly cohabiting with beautiful women and through constant and continuous engagement in the worldly pleasures, the rich people become highly accustomed to them; therefore their appetite for relish in and taste of these things is greatly decreased, rather altogether lost. Because real relish lies in starvation and privation which the rich people lack very badly. But on account of excessive hunger the

poor, destitute derive much pleasure from a simple and stale loaf of bread which the rich people cannot find in numerous kinds of delicious dishes. In short, the enjoyment and pleasure of taste depends on digestion which is extremely lacking and almost wanting in the case of rich people. The poor possesses this unrivalled blessing in abundance and plentifully. Similarly, drowned in worldly worries, the rich capitalists pass restless night in their magnificent and lofty palaces changing sides on costly beds and slutter like a fish out of water. On the other hand a poor labourer tired of the daily toil and labour, sleeps such a deep and pleasant sleep on his pillowless and rough bed that he passes the whole night on one side. The rich aspire for a moment of sound sleep and genuine hunger all his life long. Similarly the rich are absolutely wanting in sexual virility and are always childless in spite of having three or four wives. All other pleasures and enjoyments should also be conjectured after this. The poor and penniless are advantageously placed. The rich can never achieve contentment and satisfaction of mind and heart ; and the richer one gets, the more perplexed and discontented he becomes. Even if one were to get all the wealth and luxury of the material world he would never have peace of mind and satisfaction of heart. Go and ask the rich man. Amirs and traders, nay, even the nawabs, rajas and kings, and ask them, "you possess every gift of God and want nothing. Every moment you have rich delicious victuals and fruits to eat ; sweet and cold syrups to drink, soft and fine

clothes to wear ; nice, beautiful and magnificent houses to live in ; fine horses, carriages and motor cars to travel in and ride on ; gardens, orchards, entertainments, radios, cinema, dancing and music ; and beautiful maids and servants to serve you. In fact, you have realized all your worldly desires and luxuries. In spite of this joy and luxury, comfort and bounty and convenience and ease are you really pleased and is your heart satisfied and wants no more ? To this nearly all of them will reply that they are not happy in this world. They will say : "Though our persons and bodies are rolling in ease, comfort and luxury, but, God knows, why the hearts in our bosoms are dejected and our minds are full of some unknown sorrow and any unperceivable secret grief lies therein. What is the matter, we feel a causeless and endless sorrow in ourselves and we always sense a nameless and boundless ache in our hearts !" You will certainly find them grumbling and groaning about the dissatisfaction and distraction of their hearts. The reason thereof is that these people are lacking the real food of heart. Therefore, though their stomachs are full, their hearts are empty of their special etheric food, i.e., the commemoration of Allah. Therefore, the heart remains discontented. The rich and capitalists of those nations, in whom the esoteric food of heart is absent and where, atheism, materialism and naturalism are rampant and people of the land where the famine of God's commemoration prevails, are always found badly complaining of discontentment of heart, in spite of material wealth and worldly power.

The European nations who have surpassed Qaroon in amassing material wealth and have overthrown the world in capitalism, are badly crying from the discontentment of heart. That is, why, in spite of enormous wealth and plenty of power, there are so many cases of suicide in Europe, while in our poor and destitute Asia you cannot find a hundredth of such cases. Especially in the Muslim nation which is the poorest and most needy of all other nations, the offence of suicide is very rarely and seldom committed. The reason is quite clear. Although the Muslims have renounced and abandoned their religious commandments and performances to a great extent and a prominent decrease has taken place in their cordial and spiritual deeds, i.e., commemoration, prayers, meditation, devotion and worship etc., yet Islam is such a comprehensive, embracing and prevailing religion that the effects of this pure and true religion are current in the daily actions and works of a Muslim during the whole of his life from the cradle to the grave. Therefore, however hopeless a Muslim may be, he involuntarily and unintentionally draws some portion of his cordial and spiritual food, and though he be deprived of material wealth and worldly luxury, he yet maintains himself through the help of the cordial and spiritual food and does not lose the balance of his mind and heart in extreme distress and perplexity and does not commit suicide. On the other hand, when a bit of disturbance appears in the worldly affairs of infidels and atheists, the state of their worldly comforts and luxuries is upset. Then the weak thread of

their life gives way like a spider's web and is unable to bear against the conflicting gale of worldly incidents, the tiny tent of the bubble of their life immediately breaks down and is scattered about. That is why suicides are generally committed by those people whose religious condition is very low and defective and whose hearts are devoid of religious capacity and esoteric food. Europe which is the headquarters and centre of materialism and capitalism, there prevails a universal famine of God's commemoration, devotion and worship. This famine-stricken area is generally very tired of life on account of discontentment of heart and extremely perplexed. Some have given vent to their perplexity and discontentment to this extent, that going out of control they have thrown away their clothes like mad and insane people and became absolutely nude and naked. They could not achieve contentment of heart in their fine and fancy clothes. All these are the signs and results of cordial discontentment and esoteric restlessness which appears from these capitalist nations through various forms. They are feeling the pangs and pains of this esoteric disease in them and try and struggle for its cure like mad men. But their material endeavour, outward efforts, external struggles and empty labours are absolutely useless. The disease increases, the more it is treated. In fact the only medicine for this disease is the commemoration of Allah. But this medicine is very rare and unavailable in that materialist land. Therefore except the name of Allah their material treatments and external toil

and labour are useless.

Once upon a time Lord Jesus Christ begged God the Almighty to show him the material wealth in its real shape and true colour. At this God the Almighty promised him to do so. One day while walking through a jungle he saw a veiled woman from afar, whose veil was glittering like gold in the light of the sun, on account of the silken embroidery and golden stitching. He thought to himself that there must be a very beautiful moon like woman in this dress. In short she came near and face to face to him. When she lifted the veil, he was astonished to see that through the veil appeared a face of a very ugly, old, ill-shaped, black and a frightful woman. On seeing her, Lord Jesus asked, old hag, who are you? She replied I am a pattern and a model of material wealth. He asked her, old woman! Why this beautiful golden glittering garment on this old ugly figure? She replied, O Lord of truth: it is through this fancy, fine and glittering dress that I captivate and enchant people, otherwise my real figure is that which you see herein. When he looked towards her hands, he saw that one of her hands was stained with blood and blood was dripping down from it and her second hand was dyed with myrtle leaves. He asked her why is your one hand stained with blood? She replied, I have just killed my husband; because it is my old habit, that he who marries me I kill him certainly, and you are just seeing the signs of his blood on my hand. The Lord Jesus then asked, why is your second hand dyed with myrtle? She answered I am now becom-

ing the bride of another husband. He questioned her astonishingly : "Does not your new husband take warning from your bloody hand ?" She replied, O Lord ! Don't be astonished ; the moment I murder one brother in a family the other brother is at once ready to marry and woo me. Afterwards much other questioning and answering took place between them.

Many gnostics of true insight and real revelation see material wealth in its real shape. While the blind ambitious materialists die after her external dress and are thus killed and destroyed by her :

عارف خواب رفت در لکری دید دنیا بصورت بکرے
کرد از وی سوال کئے دہر بکر چونی باین همه شوہر
گفت یک حرف با تو گرم راست کہ مہر کہ بود مرد نحوست
وانکہ نامرد بود خواست مرا زن بکارت میں بجات مرا

"A gnostic in a vision and dream saw the material wealth in the shape of a virgin. He asked her : 'Darling, why are you virgin in spite of so many husbands, she said : 'I tell you the truth, those who desired and married me, they all proved impotent, and those who were real potent men did not desire me at all. Therefore my virginhood remains safe."

Now we will relate the sad exemplary ends of a few of the biggest wealthy men and great capitalists, hoping that some sound-minded, fortunate and wise persons might take lesson and warning and avoid the snare of this bloody cunning, old hag—material wealth.

THE EXEMPLARY AND SORROWFUL ENDS OF THE
GREAT CAPITALISTS OF THE WORLD

"I cannot count my wealth. It is estimated at more than five crore pounds, but I will willingly part with all this wealth, if only I can have one full meal according to my desire and appetite." These are the words of the famous American multi-millionaire, the Oil King Rockefeller, the stories of whose wealth and richness are current in all corners of the old and new worlds. Many are envious of his good fortune, and God knows the number of those whose mouths will water at the mention of his material wealth. But the poor fellow in spite of all his wealth and in spite of all this abundance of gold and silver, craves for a single hearty meal and is ready to forego all his wealth for this one desire. He is now 85 years old, but from his early age, he is suffering from indigestion. The amount of money spent by him on his treatment can be well guessed. But with all that he cannot take more than a little milk and a few biscuits a day, whereas his poor servants and employees eat to their fill every delicious food many times a day. This master of them all craves for a single full meal through his whole life, but cannot touch even more than a little milk and few biscuits. O you poor fellows! who envy the worldly life of these capitalists, be thankful of this bounty of God, that the richest man in the world is envious of your state of health.

2. Now, listen another story of an American, the Motor-King Henry Ford, who has defeated

Qaroon in respect of wealth. He cannot eat more than a bit of a cautionary diet. A large number of doctors are always busy attending him. He is absolutely deprived of all the pleasures of life, though his poor servants enjoy themselves before his very eyes, and he watches them with his envious and desirous eyes. His one confidant relates that this Qaroon of his age is altogether deprived of all the pleasures that a man can have in this material world through wealth and dignity and which by money can be purchased. O you, who consider wealth to be the object of life and money to be the goal of existence! do you not see the futility and worthlessness of money and wealth?

3. There was another multi-millionaire, Mr. Edward Scripps, the owner of newspapers. After years of comfort and luxury his heart became sick of the adventures of life and he searched for peace and solitude of mind. But where could he have it in the centres of these busy and civilized cities? Finally, he caused a ship to be constructed at the cost of forty lakh dollars and made it sound-proof through various instruments, so that the faintest sound, too, could not be heard. Thus creating a world of silence around him he thought that now he had acquired the peace of mind. He handed over the newspaper-business to his son and himself in that ship set out on voyage in the search of peace. It sailed not round a country or two but sailed around the entire world twice, but the peace and satisfaction of mind could never be got through closing and shutting the openings of all material

sounds. Death overtook him in this state of impatience and despair and his dead body was cast down in the depth of the sea, with accordance to his testament. O you, who gather wealth, and sacrifice your precious life in search of it, look at the pauperism and helplessness of capitalism.

4. Gobisp Bagiani, was a fabulously rich man of Italy, who amassed great wealth in America and domiciled there. This was the beginning. And his end was that he constructed a beautiful residence at the corner of the picturesque lake Komu'. One day he hanged himself on a tree by a rope and left behind the following statement of his suicide. "During my long life I have found out by experiment that if one desires peace of mind he cannot have it in piles of gold. I am putting an end to my life, because I am tired and sick of solitude and despair. I enjoyed complete happiness when I was an ordinary labourer in New York, America, but now that I am the master of millions of pounds, my sorrow and distress know no limit and I prefer death to such a miserable life. O you, who regard money as a cure of all ailments, behold the helplessness and worthlessness of material wealth.

5. J. P. T. Morgan is today reputed to be the owner of the biggest factory for the manufacture of fine articles. It is difficult to estimate his wealth. He has all the best means of luxury in his home but he is so sick of intestinal disease, that he cannot touch the simplest food. He has spent all his life on a strict cautionary diet, and has not taken a single meal according to his desire. He always

complains of stomach ache, and always enviously looks with greedy eyes at the meals of his meanest servants, and sighs helplessly but cannot eat a morsel. O you, who are envious of the rich and desire more and more for becoming rich! Do you see these pathetic scenes, that a man standing in the river yet craves for a draught of water to quench his thirst.

6. Mr. Brenester was a multi-millionaire of New York, America. His wife had a fabulous beauty. Ostensibly, none could have a happier and more successful and fortunate life than this pair of such a rich husband and handsome wife. So that a large number of people envied the life of this happy pair. They were very fond of each other. In June, 1926, they both went to a village in their estate. One day they both were found murdered in their bedroom. Thus the secret of their suicide was buried with their bodies for ever. O you who worship wealth and beauty and its features, behold the worthlessness and uselessness of wealth and beauty both.

The above are not supposed stories but true facts. They are not mere imaginary and exemplary tales and fables, but true adventures of the past. Here there are immense capitals, large factories, great exchange houses, estates worth millions, and alongside with these are uneasiness, discontentment, disappointment, dejection and suicide at the end.

On the other side there is poverty, moneylessness, a broken hut, dry unbuttered barley bread with some simple vegetables, an old blanket and a patched garment and side by side with it is happi-

ness of the heart, contentment of the mind, jubilation of the soul, the treasure of satisfaction and the crownless eternal lordship of the esoteric, world assemblies and meetings of the angels and holy spirits, the perpetual endless pleasures unseen by human eyes and unheard by ears and unthought of by any human heart and at the end divine proximity and union and observation of God the Almighty. Both sides of life are open before and every one has the choice to choose whichever he likes. If you desire and wish true repose, real composure and perpetual pacification, defeated, tired and having tested everything, you must ultimately come towards recollecting God the Almighty and His worship and the corner of derveshism and faqirism. But if you want to add to the number of suicides and add to hellish fuel, the doors of the world are lying open.

عمر برق و شرار ہے دنیا کتنی بے اعتبار ہے دنیا
داغ سے کوئی دل نہیں خالی کیا کوئی لالہ زار ہے دنیا
ہر جگہ جنگ ہر جگہ ہے نزاع عرصہ کارزار ہے دنیا
گرچہ ظاہر میں صورت گل ہے پر حقیقت میں خار ہے دنیا
زندگی نام رکھ دیا کس نے موت کا انتظار ہے دنیا

"The worldly life is like the flash of the lightning or the spark of fire: How unreliable is the worldly life! No heart is here without a brand; No doubt, the world is like a tulip-bed with the brand of heart; Everywhere there is a quarrel and conflict; The world is indeed a battlefield; Though obviously it has the form of a flower; But in reality it is a thorn; Who, foolish termed it life. The world is a waiting room for death."

Remember, that God the Almighty's worship, commemoration, meditation, recitation and virtuous acts are the real food of man's subtle self, viz., the heart and the soul and through this food the heart and the mind attain desired contentment and satisfaction. But when the esoteric self viz., the heart and mind are deprived of their special food consisting of commemorating and meditating on God the Almighty, they are disturbed by the pangs and pains of hunger and compelled to eat the impure food of the animal self. As for example it is commonly observed among the common domestic animals that if they are deprived of their special food consisting of grass, hay and grains etc., they are compelled to eat rubbish and dung and make it their special diet whereby their nature becomes like that of dirt-eating animals. Similarly if the angelic self of human body viz., heart and mind is deprived of its special food commemoration and devotion etc., it is compelled to make the temporal material opaque food of the animal self i.e., the dirt and rubbish of the material world and begins to live on that and the human angelic self assumes the characteristics of animals and is given the bad attributes and vile morals and habits of animals and beasts and hurls down from the high angelic position into the lowest state of animality, savageness and diabolism and when he dies in this state he is joined with the dark terrestrial region of the devils and evil spirits and is put into that dark lowest depths of the hell called Sijjin and is tormented and tortured by the multi-

various kinds of esoteric afflictions and various kinds of spiritual punishments. But when the blessed pious people are helped by their eternal fortune. His nature inclines towards its real, high and angelic luminous sources and his esoteric self requires its especial food of God's commemoration and meditation and is ready and prepared to acquire that spiritual livelihood and that splendid food in the next world and having got it he lives and thrives on it in accordance with this mandate of God the Almighty.

قوله تعالى واذكروه دائماً وتعوداً وعلى جنوبيكم

"Remember God while standing, sitting and sleeping."

Thus he is always engaged in commemoration, meditation and worship of Allah, the Almighty.

The excess of perpetual commemoration and royal glorification encompasses all his bodily organs, senses and energies and lastly his heart and mind and the whole of his exterior and interior and his heart becomes engrossed and intoxicated by relish and desire and delight of observation and light of divine commemoration. Then his animal self too which is close associate and neighbour of his angelic self i.e., mind and heart on finding the smell and receiving the taste of the angelic food of heart, becomes fond and desirous of angelic food of his companion mind and heart and turns his face from the material food and the childish perishable worldly pleasures and derives sustenance and food from angelic splendid meals, i.e., commemoration, meditation, devotion and worship of God, and

attains angelic attributes. As says the Almighty :

قد ألح من تزي

"Whoever cleansed himself got off."

آيت قرآن - وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ

"Commemorate God much perhaps you may be absolved."

Thus the animal self now gets the angelic colour of heart and uniting there with loses its own animalistic attributes and adopts angelic qualities and spiritual virtues and joins the bright region of the hierarchy of angels and blessed spirits and in that highest bright blessed abode enjoys the splendid, untouched, pleasures and scenes of that holy invisible world for ever without any end which our material eyes have never seen nor our ears ever heard nor material mind ever thought of. Says the Almighty :

آيت قرآن - فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن

قُرْبَةٍ أَعْيُنُهُمْ أَغْشَاءٌ بَيْنَهُمْ وَلَهُمْ عَمَلُونَ

"None knows of the pleasant reward the sight of which will cool their eyes, that We have prepared and have concealed from them in return for their virtuous actions."

When the doors of this esoteric grace and etheric pleasures opened on the mind of God's pious and favoured people, they remained intoxicated and having left population inhabited and occupied mountain-caves for scores of years. On tasting the sweetness some kings and nobles abandoned their

kingdom and set off in its quest towards the jungles and deserts and no more thought of their kingdom and wealth. Here are the names of some of them : Gautam Buddha, his holiness Ibrahim s/o Adham and Shah Shuja Kirmani (p.b.o.t.). They all renounced their kingdoms for the eternal and perpetual kingdom of the next world. It is said that whenever esoteric and etheric sparks of light used to rain upon Ibrahim s/o Adham he used to say ; 'Where are the worldly monarchs ?' By God, if they witness an atom of these bounties and scenes they will at once renounce their thrones and crowns and run to the desert to obtain it. Sultan of Sanjar once wrote to his holiness Hazrat Shaikh Abdul Qadir Jilani, the great Pir of Baghdad (p.b.o.h.) if your holiness could take the trouble of gracing my dominion with your blessing steps and having come to my country give me a chance of your inspiring visit, I will create a trust of the entire kingdom of Nimroz for the expenses of your *langar* i.e., charity-house. His holiness wrote this verse on the back of his paper and handed it over to the ambassador :

چون چتر منجری رخ بچشم سیاه یابد با فقر اگر بود هوس ملک منجرم
تایافت خاطر من خبر از ملک نیم شب جد ملک نیم روز بیک جوئے خرم

"The face of my fortune be as black as the umbrella cloth of your kingdom, Sanjar, were I to desire the kingdom of Sanjar in spite of my Faqr, poverty. Since my mind has found the kingdom of midnight I would not purchase even hundred kingdoms of Nimroz (midday) for a

single barley."

In short, nothing can be said of this perpetual esoteric wealth and eternal spiritual pleasure. Those alone can know the real value and price of that eternal fruit, who have tasted its sweetness.

یک بار چراغ آرزو ها بُف کن لطف نظر از جلال هر یوسف کن
زی شہد یک انگشت رانم بابت از لذت اگر جو نہ گردی تب کن

Put out the candle of worldly desires once for all. Remove your eyes from every material beautiful ones ; Let me put a bit of this (etheric) honey on your lips ; If you don't get mad for pleasure, spit on me.

Highly mistaken are those who consider this elemental body i.e., this skeleton of flesh and bones, to be everything or call the elemental mixture or its compound vapour spirit ; or like the physicians call the blood spirit, and extremely foolish are those who believe that the derangement of this material composition or the elemental system is called the end of human life. All the religionists, modern and ancient philosophers, and modern spiritualists are agreed that the spirit is a thing different and separate from this material body and it has its own personality distinguished from the elemental structure and exists even after the destruction and death of this material body and the removal of this material cover.

Now-a-days in Europe the experiments of invoking the spirits and talking to them have reached perfection. Hence there is no need to adduce further verbal arguments and intellectual reasons.

Highly short-sighted, ignorant and blind are those who consider this whimsical life a ceaseless and an endless system.

تو می گویی که من هستم خدا نیست جهان آب و گل را اتها نیست
من اندر جبریم از دهن تو که چشت آنچه بندهست یا نیست

You say, I exist and God does not exist and this material world has no end. I am surprised at your eyes, whether that which you see and feel even really exists or not.

Now if anyone is insistent to say that he cannot believe in existence of the spirit or soul in human body, if there is any he may be shown that, so it is like the question of the followers of Prophet Moses who asked him to show Allah the Almighty in person if there is any. So such blind-born, unfortunate people are incurable and excusable because their minds are wrapped in the thick covering of matter.

"Love showed thousands of miracles but the foolish intellect still wanders in its own fancies."

PROOF OF THE HUMAN SPIRIT BEING ETERNAL

Some would say that if there existed anything like spirit of man before birth on the day of beginning, why don't we remember that self and its abode and place and happenings and surroundings in that esoteric world. So the fact is that on the day of beginning the soul was naked and awake. When it was born in this material world, it wore the quilt of the opaque body and fell asleep and senseless. Then it forgot that living and waking

world of the Beginning and its place and time during sleep. As for example, supposing if we are closed up in the world of dream and not awakened for years, we would never remember this living and wakeful world nor desire to wake up, because we have before us an imagining and like world-resembling world in our dream. Similarly the hearts and souls of the sensualist people are sleeping carelessly in this world, unmindful and unaware of the living and wakeful next world. Occasionally in this world when the senses and material faculties of the soul are lost and taken away during sleep and suffers a kind of death, the heart and soul through the esoteric senses sometimes find and feel that world and witness such unseen places during sleep which previously he has never seen in life. But he is so familiar with those houses as if they are his own homes which he has used for a very long time. Or sometimes he meets such unseen people in dream which he had never seen before in his life but in dream they seem to him to be his friends and relatives. Or a man sometimes sees a saint, a holy man or a prophet in the dream and knows him already well by face and name and talks to him like an intimate and confident one, although they have passed long before him. So through familiarity and recognition of the day of Beginning human heart and soul know these men and places of the next world very well.

In short there are many things like this which indicate that the spirit has an identity separate from our material body and survives after death and

it existed also on the day of Beginning before assuming this corporal body. The reason for our recognising unseen familiar places or unseen strange persons was that these are the same eternal places and eternal friends which were familiar to our soul and spirit on the day of Eternity. Man's elemental carcass and material body is perished and mixed in dust after death. But the esoteric and spiritual body of man, namely the spirit and its senses and faculties and thought, can neither die nor are destroyed by the earth nor are they perishable and destructible. But it is impossible to exist by themselves without any pot. Therefore after death these esoteric senses, faculties and thoughts are granted esoteric and etheric bodies in the esoteric and spiritual world. Therefore the object and aim of all worship, devotion, concentration and commemoration of God the Almighty is this that, in this very life, man should prepare such a subtle, luminous and esoteric conveyance which can carry these esoteric senses and faculties and that he be able to live and dwell and achieve spiritual progress on reaching the other eternal and invisible world. We sometimes see the raw and imperfect model of that body in the dream as an example of the whole. In the dream a subtle esoteric body of man becomes the carriage and vehicle of human senses, faculties and thoughts, and that esoteric body sees senses, speaks, walks, thinks and performs all other things in an invisible world. In dream sometimes the dreamer even understands that what he sees is in dream. But since this body of the sensualist man is raw and

imperfect, so far, therefore he has neither full knowledge nor understands about that body. Therefore he interprets the world of dream as an imaginary world. Though in reality it is not so, nor is every dream the sum-total of the every day usual work, worldly perplexed thoughts. On the other hand, the dreams of the virtuous and selected servants of Allah are the true samples of future incidents, the motion-pictures of the guarded tablet (لوح محفوظ)* and solid realities and these dreams are true and exact like the twilight of day. When gnostic travellers contemplate, they enter the subtle invisible world of dream with their senses, intellect and understanding and go wherever they like and do whatever they wish. Since this subtle body of sensualist commonfolk is lifeless and senseless like an embryo in the uterus, they lack understanding and senses during sleep; but like an invisible child the esoteric body of the live-hearted gnostic is borne from the esoteric womb alive and whole and hale man in the esoteric world and comes from and goes there i.e. the land of dream with full understanding and senses and sees with his eyes the states and incidents of the invisible next world. In Sufistic technology this subtle body is called 'Latifa' (لطفه). Like the physical body this Latifa is a perfect invisible man with all invisible subtle organs and senses. Casting aside the clothes and covering of the physical body it comes and goes into invisible world voluntarily. It is quite easy to read of

*In Islamic technology there is a very vast and wide esoteric tablet called *Lauh-i-Mahfur*, in which all what is to happen is to be written down.

these Latifas in the books, converse about and discuss them. But to attain it and become the invisible subtle man and a luminous person of God the Almighty is a most difficult and hard thing.

TRICKS OF FALSE PRECEPTORS WITH IGNORANT
DISCIPLES

After reading the accounts of the said Latifas in books of Sufiism a number of formal shopkeeping Sufis verbally tell their followers that the two Latifas of the soul and heart belong to the material world and the five Latifas of the spirit (روح), secret (سِرّ) and secret (خفی) most hidden (اخفی) and Ego (اِنّا) belong to the invisible world. They tell them that the place of the soul is in the trunk, that of the heart and that of another is in the brain and so on and so forth and directing them to control breath and order them to attend towards the heart and perceive in the heart the movements of commemoration and listen the sound of commemoration. When the simple-minded poor follower attends towards the heart, having controlled his breath, he actually perceives the action of the circulation of blood in the heart; nay, he even finds and feels its movements in every vein and artery of the whole body and simultaneously he hears the sound resembling "lubtup" of the pumping of the blood by the heart. To the ignorant followers these movements and sounds of the circulation are named as commemoration of the heart and soul and the simple follower rejoices taking these movements for the real commemoration and invocation of the

Latifas ; although these movements and sounds of the material heart are not even remotely connected with real divine commemoration and true esoteric Latifas. This movement and material sound of the circulation of the blood in the heart and other organ is not the real commemoration of the heart because this movement and sound of the circulation of blood is found in all the animals even in the dogs.

Alas that the formal, customary, hypocritic 'shopkeeper' pirs and shaikhs of today consider sufiism as children's play; just as young children make toys, play with them, perform their marriage and sing marriage-songs, while in reality there is neither marriage nor matrimony. Copies cannot be originals.

حقیقت چھپ نہیں سکتی بناوٹ کے اصولوں سے
کہ خوشبو آ نہیں سکتی کبھی کاغذ کے پھولوں سے

Artificial things cannot be like real ones.
Because paper-flowers cannot give perfume.

The revivification of the heart through commemoration of Allah and its real movement and motion is a very difficult task and a very great and high thing. When the heart is revived and begins to move with the name of Allah it causes the high heavens to shake and the angels of the heavens are wonderstruck and the whole universe becomes like an open book before the living-hearted gnostic and even he sees the whole world on the palm of his hand like an atom.

دل کے مے جنبہ جنباند عرش را عرش را دل فرش سازد زیر پا
"When the heart of a real gnostic moves
with the name of Allah; the heavens of God

move in dance with it and the throne of God the Almighty is under his feet at that moment." The revivification of the real heart of a gnostic just resembles the birth of an invisible luminous child in the esoteric and etheric next world.

The revivification of these personalities through divine commemoration is ultimate object and aim of Islamic Sufiism. Its semblance is thus described in the Holy Quran : "The luminous candle of His personal name (Allah) is hanging in the globe of the heart of a gnostic by the tree of his material body." and when the danger of that material globe was imminent, its intelligent owner lit another candle from it and put it in that bright, eternal, peaceful, steadfast and perpetual tree i.e., the Holy spiritual tree (Tuba) of the invisible world, where it is quite immune from breakage and putting out for ever. Maulana Rum Sahib thus expressed it in his Masnawi :

باد تند است و چراغ ایترے زو بگبرائے چراغ دیگرے
تا بود کز هر دو یک وافی شود گریبا دے آن چراغ از جا رود
عمچو عارف کنیز ناقص چراغ شمع دل افروخت از بهر فراغ
تا کہ روزے این بمیرد ناگهان پیش روی خود نہد او شمع جان

"There is a hard gale (of death) prevailing and the candle of material life is most tender and delicate, so I will light another strong and everlasting lamp from it. That perhaps one of the two may suffice if the former is put off by the wind the latter candle may take its place. Thus the gnostic who from the bodies' feeble lamp lit the minds' everlasting durable lamp for light. So that if this one suddenly goes out

some day he may place that everlasting spiritual lamp before him."

Here is another example of it: We have been given for conveyance the elemental body to move about in the land journey of this material world, but after death we have to commence another spiritual life which exactly resembles to a sea-voyage, through which our material body is unable to convey us. Now the perfect gnostic; like the Prophet Noah receives a revelation and information from God the Almighty: That in the material life the universal flood and destructive deluge of death is about to come. The inspired gnostic like Noah prepares a spiritual ark by the name of Allah and embarks into it with all his family and relatives i.e., his senses, intellect, memory and all his senses and faculties. Thus the gnostic spiritual traveller escapes the terrible and destructive deluge of death, by getting and settling into the spiritual ark of God the Almighty through His personal name Allah, reciting and saying the holy verse of Quran:

بِسْمِ اللَّهِ مَجْرَيْنَا وَمُسَاعَا

"In the name of Allah we set sail and voyage."

But materialist and ignorant people with their raw material bodies get drowned and destroyed in the infinite dark ocean of death for ever.

اے دل ارسیل فنا بنیاد ہستی پر کند

چوں ترا نوح است کشتیاں ز طوفان غم غور

"O heart! if the deluge of annihilation upsets the foundation of thy existence. Don't fear the

deluge when you have a boatman like Noah."

Moreover, this invisible etheric body emerges alive from every particle of this elemental body like the chicken out of the egg or butter out of milk : and a more subtle etheric body emerges from another one just as ghee comes out of butter and so on and so forth. This luminous etheric personality of the heart is a royal falcon without an abode, and is a phoenix of the mountain Qaf. When it breaks the temporal egg of matter and comes out, it cannot be accommodated in the dark and small nest of the material world and with a slight flapping of its spiritual angelic wings it flies beyond the universe and six directions (شش جهت). The holy tree becomes its humble house and it makes its splendid nest on the edge of the Holy Throne (عرش معلی) of God the Almighty. Man has come to the world for this elevated objective and this is the goal and end of human life. O pupil try to search this real milestone and true destination :

اے بدل از گوهر پاک آمدہ گوهر تو زبور خاک آمدہ
چنبر نہ چرخ بسے بخت خاک تا تو بیرون آمدی اے در پاک
جان جہان و ہمہ عالم توئی و آنکہ نگنجد بیہان ہم توئی
گنج خدا را تو کلید آمدی از بے بازیمہ دید آمدی
چرخ کہ از گوهر احسان ساخت آئینہ صورت رحمت ساخت
آئینہ زیب گوشت کہ داری چنگ آہ مزار آہ کہ ندھی بزنگ
آنکہ بملک و ملکی قابل است آئینہ صافی اہل دل هست

O you who are born of the pure essence as regards your soul, Your essence is the ornament of the material world. The circle of the heavens sewed much dust, ere you made your appearance, O pure pearl ! You are the soul of the

world and the entire universe, And that which the universe cannot accommodate. You are the key to the divine treasure. You were not created for sport. The heaven modelled you out of the jewel of Mercy: And made you the mirror of the divine form. With such a mirror in your hand, beware lest you let it rust. Noblest among the two worlds: Is the mirror of the hearts of the pious people clear?"

THE PERVERTED NOTIONS OF MODERN OCCIDENTAL
SCHOLARS ABOUT THE SPIRIT

Nowadays the Europeans, and the English too, believe in spirits and are attracted towards spiritual sciences. Although in respect of esoteric sciences of Islam these people are like mere schoolboys reading the alphabet compared to our wise and pious men of yore and our present perfect saints. This statement of ours will prove to be a mighty proof for our young generation that is Westernized and fond of the new light, and regards every word of European scholars as something more than heavenly revelation. Let our broad-minded friends know that entirely changed is the erroneous idea promulgated in Europe about religion and spiritualism by science and modern philosophy sometime back. Now they have full faith in divine revelation, the invisible esoteric existence of spirit, its wonderful supernatural perceptions and spiritual perfections. By reproducing here the descriptions of modern Occidental scholars let us tell our ignorant, young friends that those who regarded divine revelation and spiritual proclamation as mere folly have admit-

ted its truth at last. In proof of the tremendous revolution in the religious ideology and spiritual outlook of those people we would briefly narrate the present theories of Occidental scholars. Possibly, it may serve as a caution to those who repudiate religion and spiritualism and they might take the trouble of reviewing their persistent atheism and irreligiousness and desist from opposing the true facts which even the European scholars have accepted as true.

Like all the orthodox nations, the Europeans formerly believed in divine revelation of the Prophets up to the sixteenth century. But later on with the onset of the scientific era when the people began to drift from spiritualism and incline towards materialism, Science and Western Philosophy declared revelation as one of the old absurdities which still predominate the human heart and brain due to ignorance, folly and superstition. Modern philosophy exaggerated the repudiation of metaphysical facts to the extent of altogether denying God and spirit. Revelation was regarded either as an invention of those claiming prophethood pretended with a view to attract human attention or as a malady which overtakes patients of nervous disorders during fits of which they visualize certain apparitions having no external reality. European philosophy so vigorously propagated this theory about revelation and other metaphysical things that it became a permanent parcel of philosophy and to believe in it was necessary for every one who wished to call himself learned or educated. So that a large silly

class was swept by the waves of this tide of folly and passed from the world ignorantly. But in the year 1846 there appeared certain signs of the existence of spirits which crossed beyond America and created a commotion in the ideas of Europe as well and people were led to believe in a spiritual world where great intellects are at work. The outlook of discussion of spiritual theories was completely revolutionized and revelation and spiritualism were revived. Western scholars began to discuss this theory anew to explore and investigate it. The whole atmosphere of Europe was set ablaze when they published the results of their researches a few years later. A committee was set up in London in 1844 with the object of discussing and exploring the spirit and its circumstances. Notable among the scholars of the committee are the following:—

1. Professor Jack of Cambridge University, President of the Committee and world-famous physicist of England;
2. Professor Sir Oliver Lodge, specialist in physics;
3. Sir William Crookes, world-famous chemist of England;
4. Professor Fredlick Mayers, of Cambridge University;
5. Professor Hudson;
6. Professor William James Herfarel, University of America;
7. Professor Bleryub, of Columbia University;
8. Kamel Flamerian, famous astronomer and

mathematician of France.

Besides these there were also other famous European scholars on the committee. It lasted for thirty years and investigated thousands of spiritual incidents and made repeated experiments about the human soul, its energies and intelligences which are preserved in forty stout volumes. This committee constantly published the results of its experiments and proved that man has another esoteric existence besides material body i.e. that though we are alive in our present life and comprehend things but this comprehension is not outcome of all the spiritual powers within us; but is only a part thereof which affects the external senses. But besides the life bestowed on us by the five senses there is another and much superior life no trace of whose greatness is apparent unless this external personality of ours is suspended by sleep or some other means. So that we found out by experimenting on people that were put to sleep through hypnotism or magnetic sleep that the sleeper obtains an abundant wealth of the spiritual life. In the spiritual world he sees and hears and gives information about distant and imperceptible objects through an esoteric sense different from his external senses. At that moment his intelligence and comprehension are fully awakened to perform their duties. The committee is convinced that besides the external personality of a man there is another personality much more exalted than the aforesaid material and physical personality and which survives after death and is imperishable. These

learned men have also discovered that it is this exalted personality which causes the stabilization of the embryonic matter within the mother's womb and its influence and reflection shape the human body. The actions of the stomach and other organs beyond the pale of human intention are also due to this exalted personality. In fact, the very fact of a man's being depends on that esoteric personality and not this material personality connected with the five external senses. It is that very personality which creates superb ideas and thoughts within the opaque veils of the body. Divine revelations are also connected with this personality and this is the force which promoted in the hearts of the prophets, the new things called Divine Revelation. Sometimes the revelation assumes a personality and becomes visible and is then termed an angel of God, the Most High, which descends from heaven. It is the opinion of these learned investigators that this duplicate personality of man feels through esoteric senses. Because, we see that in those put to a magnetic sleep through hypnotism, the presence of discriminative intelligence, reflection, foresight, penetration in the hidden secrets of persons, the ability to discover secret things, traveling in the wide expanse of the world, in spite of complete stupe—all these things and other extraordinary capabilities are strong indications of an esoteric personality in man which is concealed in the curtains of human existence and is visible only at a time when his physical body is engaged in natural or artificial sleep.

Moreover, truthful dreams which come to pass like the true dawn and whereby man discovers invisible things and coming events or wherein he solves such difficult problems which he can never solve while in his senses or wherein he sometimes commits acts which he cannot venture in consciousness, indicate the fact that besides the external personality man has another esoteric self much stronger, higher and progressive than the former one. Besides these arguments there are numerous other incidents which this investigating committee has deeply studied with great pain and examined the experiments conducted prior to them and have finally candidly admitted the existence of the spiritual world and its subtleties and incidents; and like a spiritual science this knowledge has prevailed in all the countries of Europe where spiritual societies and regular committees have been set up and regular colleges and innumerable schools of spiritualism have been started and innumerable books have been written on the science. In this connection Professor Dr. Maurice, the famous psychologist who is a distinguished member of this committee has written a notable book on human personality in the various chapters of which he has fully discussed magnetic sleep, demonology, revelation and esoteric personality. Below we give a few extracts from p. 77 and the following pages of the book. First of all Professor Maurice has mentioned the mathematicians who give correct answers to the most difficult mathematical problems without any contemplation during magnetic sleep. The beauty of it is that if they are asked as

to how they found out the answer they can only add ; "We have solved it, but we do not know how." In this connection the Professor has mentioned a man named Bedlar who could instantaneously give the multiples of very large sums. Once he was asked about the sums which when multiplied would yield 17861. He forthwith replied : "Multiplying 337 by 53 would yield this answer." When questioned about the method of it he said : "I can't say." This means that his answer was a sort of natural impulse unconcerned with human intention and intelligence. The Professor says that he is convinced that such incidents have not appeared in the world for the first time but before this also similar higher states and incidents have come within the knowledge of ancient people, and are the working of our esoteric self which have been present in all ages and at all times."

The Professor says : "Now I can most positively and confidently assert the certainty of the presence of a spirit in man which extracts force and beauty from the spiritual world and moreover I affirm that a Great Spirit and a circumambient light permeates the entire world with which the human spirit can obtain a union. Along with his own research Professor Maurice has quoted from Aibu—a famous Professor of France : "The esoteric personality of man is the very thing which the commonfolk call Revelation. This state has natural attributes and particulars which are peculiar to it." Lastly, we confine to the testimony of Russel Wales, who is considered an equal and sharer of Darwin on

physics. He has written a book on the wonders of the spirit in which he openly admits in the following words: "I was a rank materialist and atheist, I could not guess for a while that some time I will publicise sipiritual life or verify an invisible spiritual power working in the world besides matter and its forces. But I am helpless ! I have repeatedly sensed such spectacles which can never be falsified. They have compelled me to regard them as true and real. Though for a long while I was not prepared to admit them as spiritual effects but these observations have gradually affected my mind—not by way of argumentation and reasoning but as a result of the persistent continuation of those observations which I could not escape except through admitting the existence of the spirit.

The investigations of the European professors of modern sciences about the spirit have led them to the conclusions which Kamel Flamerian enumerates as follows:—

(i) The spirit has a permanent identity separate from the body.

(ii) The spirit is possessed of peculiarities which were unknown to modern science ; so far.

(iii) The spirit can be effected without the agency of the senses or can effect other things

(iv) The spirit can be cognizant of coming events.

In the light of the above, these learned men regard Divine Revelation as follows:—

Revelation, in fact, is the name of a particular kind of manifestation to the human spirit which

sheds its light on him through his esoteric personality and teaches him things unknown to him, erstwhile. Regarding Revelation this much is common to both the wise men of Islam and Europe that it is connected with the spirit and not with the body or any corporeal force. But it remains controversial that according to Islam, Revelation descends to the heart of a prophet through an angel while according to them angel means an esoteric personality. It is an insignificant difference in terms, not in facts.

This spiritual faith is prevalent in every house of Europe. Day and night the spirits are invoked and talked to : In every house there are circles (Called Home Circles) for invoking the spirits. In every circle the presence of an intermediary i.e. medium is essential. The medium is a person naturally controlled by a spirit. In other words such a person is a link between the spiritual and corporeal worlds. Through the person of the medium the spirits come to the circle : enter into conversation : meddle with objects in the rooms : play on instruments without any one's touching them ; import and export things into sealed rooms. The spirits deliver public lectures that are recorded and they are photographed. In short, they display innumerable wonderful feats of a kind which science and material intelligence cannot explain. They have numerous colleges of spiritual sciences with various departments and subjects. They are engaged in progressing this science, day and night. In the following pages of this book we will fully discuss this in the chapter on Invocation ;

if it please Allah and will fully detail and explicitly explain the nature, reality and truth of the spirits and the particulars of their invocation. After years of research, and a prolonged contemplation and meditation, the materialistic scholars in Europe and the scientific and philosophic explorers of the Occident have discovered a meek, humble, temporal, esoteric personality: while our sages and perfect saints have set up a regular chain of these esoteric invisible personalities. By reviving in themselves the seven (etheric) personalities—the each one better than the previous one—whereby they have displayed such wonderful spiritual inspiration and miracles that should the modern scientists and philosophers come to know of an atom of it, they would denounce groping after matter and die for spiritualism, and relinquishing all worldly affairs they would concern themselves solely with this important, luscious and present science, day and night. In sufistic phraseology the lowest esoteric personality recently discovered by the Occident, is called *Latifa-e-Nafs* (لطيفة نفس) (etheric personality of self). This etheric personality is present in every man in a raw incomplete condition. One enters the land of dream through this elementary esoteric personality. This etheric personality of self is covered by the physical body like a dress. The sphere of this body is *Nasut* (ناسوت) (the hierarchy of mankind). Jinn, demons and lower spirits reside here. The magicians and soothsayers of yore displayed feats of magic and auguring through this lowest personality of the self and disclosed to

people. This very etheric personality of self is the fountain-head of all the wonder tricks and astonishing deeds of Mesmerism, Hypnotism and Spiritualism. Whatever be the case it is now unanimously agreed upon by all the learned men and investigators of the past and present that the spirit survives after death and existed in Eternity prior to the present life. In the human body the Etheric personality of Self is the elementary esoteric personality at the revival and awakening of which one steps into the invisible esoteric world of the Jinn and lower spirits. There are two methods of reviving and awakening this self, *Latifa*. One is celestial; the other is terrestrial, virtuous deeds, commemoration and meditation of God the Most High, devotion, prayers, fasts and concentration of His personal name Allah and similar practices constitute the celestial method. Through mere opposition and combat of *Nafs* (the lower self etheric personality), ascetic practices and seclusion, this is revived and awakened in the terrestrial form. In both the celestial and terrestrial forms it attains subtlety and on reviving and awakening enters *Nasut*—the invisible world of *Nafs*. Esoterically the terrestrial self is visited and befriended by jinn, satans and terrestrial spirits. At this stage the European spiritualists invoke jinn, satans and terrestrial spirits. In this very stage the soothsayers and magicians give performances of their soothsaying and magic and the hypnotist uses his subject by introducing magnetic sleep in him. In a raw and sleeping state this etheric personality is present in

every man. One dreams through it. It is also called the subconscious mind through which the Mesmerist gives Mesmeric performances. The wonders of this *Latifa* are past counting. A detailed account of all will require a separate volume. Through it the student attains frenzied Inspiration and tells the people about the past and future and is celebrated by them as one endowed with Inspiration and miraculous powers.

The Jinn of the invisible world are subdued in this stage and the operator can take from them all sorts of services. He can injure his antagonists; through them he flies and travels over land; creates love and enmity amongst people; cure fits of obsession and diseases. In short, through this etheric personality, innumerable terrestrial tricks can be shown esoterically to the commonfolk. Through a single demoniac glance ignorant fools can be driven mad. In Tibet this art is very prevalent. In short, the wonders of this lowest etheric personality alone are unaccountable. But such a person has no esteem and rank with God the Most High. If an elementary operator of this kind remains stationary and satisfied with this stage, the specialized perfect Gnostics do not consider him equal to a fly. Because even an irreligious yogi, non-praying and unorthodox person can also perform such earthly feats. In short, by attaining union with Jinn, satans and lower spirits in this stage, he can perform everything that a jinn, satan or lower spirit can do. He can fly in the air like a bird, enter fire without being hurt; walk over water, dive here and appear

there, and reach in a single breath and a single step from the east to west. Because of this his holiness Junaid of Baghdad (p.b.u.h.) says :

اِذَا رَأَيْتَ رَجُلًا يَطِيرُ فِي الْهَوَا - وَيَمْشِي عَلَى الْاَثَرِ وَتَرَكَ مَنَّةً مِنْ
سُنَنِ الرَّسُولِ اَللّٰهُ صَلَّى عَلَيْهِ وَسَلَّمَ فَاضْرِبْهُ بِاِلَ مَا بَيْنَ قَائِهِ شَيْطَانٌ وَمَا
صَدَّ رَمْتَهُ فَهُوَ مُكْرٌ وَاسْتَدْرَاجٌ -

"When you see a man flying in the air and walking over water but who has practically relinquished a single tradition out of the traditions of the Prophet of Allah (p.b.u.h.), strike him with your shoes, for he is a satan and what he displays is fraud and deception."

مرد درویش بی شریعت اگر بر هوا مگس باشد
در چوکشتی روان شود بر آب اعتمادش مکن که خس باشد

If an unorthodox dervish flies in the air, he is a mosquito. And if he walks over water like a boat, trust him not for he is a straw.

All the spiritualists and psychologists of Europe especially the modern spiritualists who invoke the spirits in their circles and seance and talk to them : the hypnotist who introduces magnetic sleep in the subject, and employs his esoteric personality *viz.* this etheric personality of the self ; the mesmerists who display various earthly tricks ; and the utmost exertions of all the sorcerers, magicians and all earthly operators are confined to this lowest etheric personality of the self. They cannot proceed one inch beyond it. And though these terrestrial feats are highly esteemed by the sensualist, materialist

brains, the perfect gnostics do not value it as much a grass blade. That is why all the terrestrial sensualist adepts are engaged in earning the ignoble worldly wealth through these feats and tricks. Had they any knowledge of their Creator they would not have gone about exchanging their acts for the short-lived, perishable and worthless wealth. In fact, occidental spiritualism, hypnotism and mesmerism are the pickers of the bunches of the elementary raw fruits of the Islamic garden of mysticism. Mesmerism is the predecessor in time of hypnotism. In Europe it was highly celebrated in Hungary and later on in Austria. Mesmerism was founded by Dr. Mesmer, a resident of Austria's capital, Vienna. Out of the whole Europe, Hungary was chosen by the famous Baktashi Sufis of Turkey as their largest spiritual centre. In Budapest the mausoleum of his holiness Baba Gulshan is still the rendezvous of the public. Not only the Muslims but the Christians as well flock there to ask for their needs. It is generally known about his holiness Baba Gulshan that the holy man used to cure the deceased by a pass of his hand. There is a small fountain near his grave which is still celebrated as an elixir for repelling maladies. Haji Qandash Baktashi has been the most famous miracle man of Hungary in the middle of the eighteenth century. His mausoleum was in Naghi Kanizsa, a village in Hungary. Besides Abyssinians, thousands of other Musalmans, many Christians had joined him as his disciples. In the memoirs of Haji Qandis, Dr. Zemur, the famous European

Orientalist, says that whenever a sick person was brought to Haji Sahib, he used to recite some prayers and blow on him and making him lie face-downwards he used to pass his hand over him. The patient recovered within a few minutes. It is also related about him that a sword, bayonet, or gun could not injure the man who had tied his amulet around his arm. The Haji Sahib used to cure deep wounds of swords, bayonets and bullets by passes and application of his saliva. It is also said about him that if he stared at any one the man fell down unconscious. Hence the Haji Sahib used to wear a veil around his face.

Dr. Mesmer became famous in the end of the eighteenth century just like many other Christians who had joined the Baktashi order. Dr. Mesmer was a disciple of the Haji Sahib or one of his disciples, and learnt from him the method of paying attention according to Islamic mysticism. Later on he gave it the colour of materialism and called it Animal Magnetism and utilized it as healing power. Everything in the lap of Mesmerism or Hypnotism is the faint impression of the elementary etheric personality of self of the Sufis. The only difference between the two is, that while Tasawwuf is perfect material, mesmerism is imperfect; the former is light and the latter is fire; Tasawwuf looks towards religion and Mesmerism towards the world; Tasawwuf turns towards God and Mesmerism towards the material world and all that is therein.

Sometimes jinn, satans and evil spirits inhabit a house and frighten and harm the inmates in sleep

and in waking. In the whole world there is not any city where this invisible spirit does not reside in any house or building. Such houses are commonly called haunted houses. Some jinn are harmless and far from injuring and harming the inmates of the house but they protect them against other jinn and satans. I have seen such haunted houses with my eyes and found them to be the dwelling places of jinn and satans. Some jinn, satans and evil spirits possess human beings which upset their health and they fall a prey to incurable diseases. But besides physical maladies the entrance of jinn and satans into the human body also adversely affects the morals and convictions. When some human heart or brain is affected by their hellish and impure effects he becomes mad and insane.

They are divided into different categories and have separate qualities and functions. One of their categories dwells in mountains springs and caves. Another group frequents houses and mansions in the cities. A third kind inhabit graveyards. These are natural jinn and satans who live with human beings, separate from men after death, and roam for a while around their graves. Jinn and satans sometimes possess and control the relatives of the dead. It is common news among the Hindus that on his death the spirit of the deceased converts into an evil spirit and possess one of his relatives. Therefore, they disguise their dress and features at the time of cremating the dead. Some Hindu clans exaggerate the disguise to the extent of shaving the hair of their head, beard and mous- ta-

ches so that the spirit of the departed may not recognize them on becoming an evil spirit and that they may escape their control.

OBJECT OF LIFE AND NECESSITY OF COMMEMORATING
ALLAH

Let it be known that on the day of beginning God the Most High created all the spirits out of essence and light of his personal name Allah by pronouncing the word "Become" and bid all the spirits to His presence and displaying His majesty. He questioned them: "Amn't I your Lord?" At that moment since the eyes of all the spirits were lightened with the light of His personal name Allah and lightened with the collibrium of gnosis, all of them unanimously replied, "Yes! You are certainly our Lord." Thereafter the Divine Goldsmith desired to test the worth of their speech and the metal of their assertion by casting these in the melting-cups of actions and states (i.e. the elemental bodies) and melting these in the kiln of the examination-house of the world. Therefore from 'the Best Creation' He lowered them into the lowest depths and in his lighted nature he intermixed satanic fire, the smoke of sensual darkness and the filth of perishable world. And he fully tested the power of fulfilment of the spirits, the sincerity of their promise of *أبـ*—Yes—and the force of the assertion of worshipfulness. So He removed them from the paradise of proximity and union and cast them in the unknown and distant desert of the world. He removed the free and spiritual birds of the spirits from the garden of the Pure World, thrust them in the cages of earthly bodies and gave

their strings in the hands of powerful hunters such as the evil passions and satan. When weak-natured man was put in the operation room of the world, the chloroform of the impure world made his eternal heart and brain unconscious immediately made him forget the promise "Amn't I of the worshipful and real beloved." Hadith.

Quoting Zahak, Javer said that the Prophet said:

حديث - رَوَى حُورَيْرٌ عَنِ النَّجَّارِ قَالَ أَخْبَطَ اللَّهُ

آدَمَ وَحَوَّاءَ إِلَى الْأَرْضِ فَوَجَدَا رِيحَ الدُّنْيَا وَقَدْ رَاحِلَةَ الْجَنَّةِ قَعَسَتْ

عَلَيْهِمَا أَرْبَعِينَ صَبَاحًا مِنْ سَنَنِ الدُّنْيَا

"When Allah cast Adam and Eve on the earth and they found the earthly air and lost the air of heaven, they remained unconscious for forty days due to the stinginess of the material world."

Thus man's eternal, natural and bright lamp of His Personal name Allah was concealed in the opaque veils of the worldly sensualist darknesses and satanic blackness. You would say that the Jonah of the spirit fell into the belly of the fish of matter whence it is impossible to emerge except by commemorating His Personal name Allah. Says the Most High:

قوله تعالى - لَوْلَا أَن يَكُونَ مِنَ السُّجَّينِ لَكُنْتَ فِي بَطْنِهِ

إِلَى يَوْمٍ يُعْمَلُونَ

"If he hadn't turned one of the commemorators he would have remained in its belly till the

resurrection."

Now poor man lies entangled in the chains of relations and impediments far from the brilliant court of proximity and gnosis. In the black sea of the world he is striving in search of the fountain-head of the eternal water of life which lies concealed under the dust of his earthly self. It is impossible to dig out this fountain without the hoe of His Personal name Allah: and without the strong rope of commemoration it is very difficult for the Joseph of the spirit to climb out of the well of forgetfulness of the material world. In the darkness of the world and the black night of forgetfulness man has no other friend, sympathiser or guiding light except the lamp of concentration on the name Allah. Because except commemorating Allah there exists no other relationship or medium between the Creator and the created, the Provider and the provided, the Eternal and the contingent, the Master and the slave.

It is this esoteric telephone and spiritual wireless which has interconnected the Master and the slave. Man is tied to his Lord through the string of commemoration alone. This is the meaning of:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا

"Stick ye all to the rope of Allah."

One end of this rope lies with the Creator in heaven and the other one with the created in the world. He who vigorously grasped this rope ascended to the bright court of the Creator and he who avoided it remained blind in darkness of the world.

for ever.

ہاں آ کے ہم اپنے مدعا کو بھولے
مل مل کے غیروں سے آشنا کو بھولے
دنیا کی تلاش میں گنوائی سب عمر
اس مس کی طلب میں کیمیا کو بھولے

"On coming here we forgot our object. On meeting strangers we forgot the friend. We lost our lives in search of the worldly wealth. And forgot the alchemy in search of the copper."

Don't you see that protracted absence wipes out the memory of a friend or relative from one's mind and on meeting him after a long time he fails to recognise him. But the recognition is refreshed after mutual conversation, recounting past occurrences and recapitulating incidents and episodes. But if, after separation from a friend, one continues to send messages and letters, the mutual friendship sustains and he does not forget the friend. The same is the case with the eternally estranged spirit which has come out of the paradise of proximity and presence and is lying in the distant deserts of the world—away from the true beloved. Now during this space of separation if he continues the communication of commemoration according to

قوله تعالى۔ فاذا كنوا اذ كُرُّكُمْ

"Remember Me and I'll remember thee," or keeps aglow the fire of his love with the wireless of "They love Him and He loves them" he would not, undoubtedly, forget the True Beloved:

Because in accordance with

قَوْلُ تَعَالَى وَالَّذِينَ جَاهَدُوا فِينَا كُنْهُمْ بِأَعْيُنِنَا

"And those that strive towards Us will be shown Our path?"

The Eternal Beloved will reciprocally arrange to call and unite him with Himself; and mounting him on the fleet steed of His personal name Allah, He would give His lover the felicity of interviewing Him in His pure and luminous court—"And that is not difficult for Allah". When friends that have been separated in the material world for a short while, find it difficult to recognize each other at sight unless there is a mutual conversation and recapitulation of past memories: why should not it be difficult without the help of commemoration to recognize and know the Beloved, separated on the day of Eternity and lost for a long while? Apparently then the eyes stand in need of commemoration and sight is strengthened by speech. The patent (عَیَان) is strengthened by narration (بَیَان) and the way to recognition is through the ear. This manifests the importance of commemoration.

نه تنها از عشق دیدار خیزد بسا کین دولت از گفتار خیزد

Love isn't kindled through sight alone

Conversation often produces this wealth.

Therefore in this world commemoration is highly essential and indispensable to man for refreshing that eternal memory, fulfilling the promise of "yes" and recognizing his True Beloved.

We have already stated that whenever one is remembered by name, an electric wave from the

heart of the commemorator reaches that man. Similarly, the electric wave from the heart of God, the Almighty's commemorator reaches Him. Though the Essence of God the Almighty is absolutely incomparable and peerless and without any abode or mark but through His selected and intimate slaves *i.e.* the prophets and saints He has indicated ways and means of meeting Him by saying "I am very near man; closer to him than his jugular vein and self. If any one desires to meet Me he can do so by commemorating Me." This we will presently narrate. So when the commemorator remembers Allah, the Most High, the electric wave of his commemoration flashes to Allah, the Almighty Who responds reciprocally as is evident from the verse.

آیت : اذکرکرم -

"Remember Me : I'll remember thee."

Thus it is clear that the wireless of commemoration runs between the commemorator and the commemorated *i.e.* the worshipper and the worshipped. Now we have to scrutinize the utility of the wireless of commemoration and how it avails. Then let it be remembered that since the electric wave of commemoration emanates from the two wires of the heart and brain, the result is that every breath of the commemorator exhaled carries the attribute of the heart of the commemorator to the commemorated and on return brings cordial attribute and esoteric fragrance of the commemorated to the commemorator. Thus the attributes of the heart and brain, invisible states and thoughts of the

commemorator and the commemorated are exchanged esoterically. Thus the imperfect, raw commemorator gets qualified by the sublime and pure qualities of the perfect commemorated and acquires His praiseworthy and pure attributes. So when the telephone of

فَاذْكُرُونِي اَذْكُرْكُمْ -

"Remember Me: I'll remember you."

Or the telegraph of

رَضِيَ اللهُ عَنْهُمْ وَرَضُوا عَنْهُ

"God is pleased with them and they are pleased with God!"

Or the wireless wave of

وَهُمْ يُحِبُّونَهُ وَهُوَ يُحِبُّهُمْ -

"They love Him, He loves them!"

is set up between the worshipper and the worshipped, frail man who is fettered in the chain of worldly attachments, tied in the ropes of sensual passions and imprisoned in satanic darknesses receives Divine aid through this holy chain of commemoration and his esoteric fetters and spiritual chains begin to snap: and if he sticks and adheres to excessive commemoration he obtains complete liberty as God the Most High says:

فَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ -

"Remember Allah excessively, perhaps you may escape."

Through commemoration of God the Most High the evil habits of the commemorator gradually change into praiseworthy qualities until he is

qualified by angelic qualities and rendered fit for God the Most High's affinity, union and observation. Finally, God the Almighty absorbs him in the light of his interview and esoterically combines him with Himself. In short, commemoration is the sole means of God the Almighty's gnosis, affinity and union; and out of the commemorations the best selected and most complete is the commemoration of His personal name Allah. The Holy Quran is replete with the importance and superiority of commemoration of His personal name Allah. Utmost emphasis on commemorating Allah is frequently found in the Prophet's traditions. God the Most High says :

يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ -

"They remember Allah while standing, sitting and lying".

Moreover He says :

وَاقِمِ الصَّلَاةَ الذِّكْرَىٰ اِنَّ الصَّلَاةَ تَنْهٰى عَنِ الْفَحْشَا وَالْمُنْكَرِ وَلَذِكْرِ اللَّهِ اَكْبَرُ -

"Perform the prayers in order to commemorate Me. Verily the prayers stop one from evils and detestables and commemorating God is a great thing".

Says the Most High :

وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ اَعَدَّ لَهُمْ مَغْفِرَةً وَّ اَجْرًا عَظِيمًا -

"And the men and women who commemorate Allah abundantly have been promised amnesty and a great reward by Allah."

Says the Most High :

آيت قرآن - يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا وَسَبِّحُوا

بُكْرَةً وَأَصِيلًا

"O faithful ! commemorate Allah profusely and praise Him morning and evening":

The Holy Prophet once said to his companions :

حديث - أَلَا أُنَبِّئُكُمْ بِخَيْرٍ أَعْمَالِكُمْ وَأَذْكُمَا عِنْدَ مَلِكِكُمْ

أَرْفَعُ فِي دَرَجَاتِكُمْ وَخَيْرٌ لَّكُمْ مِنْ إِنْفَاقِ الذَّهَبِ وَالْوَرَقِ وَخَيْرٌ لَّكُمْ مِنْ أَنْ تُلْفُوا بِأَعْدَائِكُمْ فَتَغْرِبُوا أَعْيَالَكُمْ وَأَخْنَاهُمْ قَالُوا بَلَى يَا رَسُولَ اللَّهِ صَلَّيْمْ قَالَ وَكُرَّ اللَّهُ تَعَالَى

"Shouldn't I intimate to you the best of actions, best liked by your Master, higher than all your stage, more beneficial than spending gold and silver and more profitable for you than fighting your antagonists when you strike off their heads and they strike off yours"? They said: "Please do ! O Prophet of Allah (p.b.u. you)". The Prophet said: "That action consists in commemorating Allah."

Some people would be astonished at this tradition as to how a verbal action like commemoration can be superior to the most difficult and self-sacrificing action of fighting against the infidels. Therefore we herein recite a verse of the glorious Quran in corroboration of this tradition. Says God the Most High :

آيت قرآن - وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفُتِنَتِ

سَمَوَاتٌ وَبِيعَ وَصُجِدَ يُدْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا

"Had not some people (i.e. the infidels) been repelled by others (i.e. the Muslims), the former would have demolished the worship-places, markets and mosques (of the latter) where Allah is abundantly remembered."

This verse shows that vindication and defence of mosques, places of worship, religious and spiritual meetings and functions is the sole purpose of fighting against the infidels. And the final and true object of all these is that which is mentioned at the end, namely the abundant commemoration of Allah's name. And the means can never surpass the end. There is another tradition:

١- من شئ انبى من عذاب الله من ذكر الله قالوا الا الجهاد يا رسول الله
قال ولا الجهاد ولو يضرب بالسيف حتى ينقطع -

The Holy Prophet once said to his companions :

"For removing the punishment of God nothing can be more effective than the commemoration of Allah." Then companions enquired: "Not even the Religious War, O Prophet of Allah (p.b.u.h.)"? The Prophet remarked: "No! not even the Religious War, though you be struck with swords and cut to pieces!"

The Prophet (p.b.u.h.) says:

قال رسول الله صلعم ليس يتحسر اهل الجنة الا على الساعة فات
منهم ولم يذكر الله تعالى فيها -

"The inhabitants of paradise would not regret anything except the moment which they allowed to pass without commemorating therein God the Most High".

Tradition :

اذا ذكرتني شكرتني واذا نسيتني كفرتني -

"When you remembered Me you were thankful and when you forgot Me you were ungrateful":

کسے کو غافل از دے یک زبان است
در آن دم کافر است ابا تہاں است

He who is forgetter of Him for a moment,
Is a heretic at that moment but potentially.

قال موسى يارب القريب انت فانا جبب ام بعيد فانا ديك فاني احسن صوتك ولا ارائك فائين انت قال الله انا امامك وانا خلفك وعن يمينك وعن شمالك يا موسى وانا جليس عبيد حين يذكرون وانا معه اذا دعاني -

Tradition: Moses (p.b.u.h.) said, O my Lord if thou art nigh I'll address thee slowly and if afar I'll do so loudly. I can hear thy sweet voice but can't see thee. Tell me where art thou! God replied: I am to thy front and rear, right and left O Moses! I sit with my slave when he commemorates Me and am with him when he calls Me. Once God the Most High sent this revelation to Moses (p.b.u.h.).

و اوحى الله تعالى الى موسى اتعجب ان اسكن معك في بيتك يا موسى فغفر الله ما جادوا قال يارب كيف تسكن معي في بيتي قال يا موسى انا جليس مع من ذكرني وحيث ما التمسني عبيد و جفتي -

God said to Moses: "Do you wish Me, O Moses to stay with you in your house? Moses (p.b.u.h.) fell prostrate and said: O Lord! how can you stay with Me in my house!

He said: "I sit with one who remembers Me and whenever My slave seeks Me he invariably finds Me: From numerous other Quranic verses and

traditions it is proved that the mere commemoration of Allah is the best of all acts. All other acts are inferior to it. The cream of all the revealed scriptures, especially the Holy Quran and the Prophet's traditions, is this that devotion, gnosis, proximity and union of God the Almighty is the real object of human life and the commemoration of Allah and this name is the sole means thereof. All the religions, especially Islam, provides for taking man through the name of God the Most High to the named *viz.*, God the Most High, as will be presently narrated. All the fundamentals of Islam, e.g. the divine precepts, expediently, saying of prophet and supererogatory acts are the various manifestations of this single act, *viz.* commemoration of Allah and auxiliaries of this object and the means of perfection of this single act. The whole of Quran and all the chapters commence with the name of Allah, *viz.* "In the name of Allah the Most Compassionate, the Most Merciful. It is in the tradition that the entire Quran is imbibed in the Opening Chapter and the whole of the Opening Chapter is contained in "In the name of Allah, the Most Compassionate, the Most Merciful" That is to say that the whole of the Quran is contained in this personal name Allah like the tree contained in the seed. And why should it not be so when the Quran is the commemoration of Allah in detail and the name "Allah" is His commemoration in brief?

When the old bishops of the Christian faith are interrogated about the commencement of creation

they invariably repeat this proverb: "In the beginning was word and word was with God and God was word." The bishops are unable to explain this proverb and merely reproduce it like a parrot. Obviously this proverb is the part of some old revealed text which means that His personal name Allah is the word that was with God the Most High at the commencement—before the creation of the universe and that word was God the Most High Himself. That is to say, that the name had a unity with the named. And this is the enigma of the name and the named which the materialistic brains know not and regard the commemoration of Allah as mere inertia, idleness and the suspension of bodily limbs. From the similitude of the English words 'word' and 'world', a wise man can come to the conclusion that the word 'word' i.e. the word 'Become' or His personal name Allah and 'world' i.e. the entire universe have the same origin. In short, His personal name Allah is the cream of all commemorations, and the entire universe especially the human body was on the light of His personal name Allah. On the day of Eternity, God the Almighty secretly deposited the light of His personal name Allah in the esoteric human nature by way of trust. His personal name Allah is the bright cord wherewith man is attached to his Creator. Through its intermediation a bright ventilator and esoteric path is opened in man towards the invisible world. This very personal name of Allah is the only key of all the esoteric treasures composed of all the exoteric

and esoteric sciences, knowledge and secrets; all the lights of the Essence, (ذات), attributes (صفات), acts (اعمال) and names (اسماء); all the hierarchies of man (ناسوت), angels (ملكوت), power (جبروت) and God (لاموت); all the stages of the Law (شریعت), Path (طریقت), Truth (حقیقت) and Gnosis (معرفت); all the commemorations, and etheric personalities of the self (نفس), heart (قلب), spirit (روح), secret (سر), hidden (خفی), most hidden (اخفی) and ego (أنا); and all the ranks of Islam namely faith (ایمان), certainty (ایقان), gnosis (معرفت), proximity (قرب), affection (محبت), observation (مشاهده) and union (وصل).

The value of commemorating God the Almighty, His personal name Allah and religious performances will be realized after death. The value of these esoteric jewels cannot be realized by the blind-hearted sensualist people fumbling the black sea of the world who are in the habit of saying: "Religion brings one towards the study of the word Allah, which is mere inertia, idleness and dry life. It is very difficult to discern the real worth of commemorating Allah, about the name Allah and the fundamentals of religion in the examination hall of the world and there is a famous story: Sultan Sikandar took a fancy for drinking the water of life and becoming immortal. With a few companions he set out in search of it under the guidance of his holiness Khizr خضر (p.b.u.h). They reached a place where sunlight could not penetrate, which is called the Black Sea and it is pitch dark there. Unfortunately Sikandar and his companions lost their way in the darkness. They were separat-

ed from Khizr (p.b.u.h) and lost his guidance. After wandering about in the darkness for a while they regained the company of Khizr (p.b.u.h) who had reached the Fountain of Water of Life and was partaking of it. Since they had run short of provisions, all were agreed on going out of the Black Sea and returning to their country, Khizr (p.b.u.h.) their guide, was moved by their deprivation and he gave them another profitable advice. He said, "Perhaps you were not destined to drink the water of life. But I will tell you another useful thing. The stones and pebbles that you feel under your feet are rubies, diamonds and valuable jewels. Fill these up in your provision sacks and take them away. These will make you rich in your country. Believing in the veracity of Khizr (p.b.u.h.), some of his companions filled their portmanteaus with the stones. Some were less credulous and picked up a few stones only. The rest said that formerly Khizr too (p.b.u.h.) had misguided them by making them wander hither and thither in the darkness and that the unprofitable trouble of picking up the stones would also prove futile. So they picked up nothing. When they left the place, crossed the Black Sea and opened their portmanteaus in the broad daylight, their surprise knew no bounds because they saw that the heavy and useless stones and pebbles were precious stones. Those who had picked up no stones grieved heavily and those who had picked up only a few were also very sorry. But those that had brought more stones got very rich in the world.

This is a fable which on all fits with the material life. The world is the Black Sea. The light of His personal name Allah is the Water of Immortality which is sprouting beneath the stone of the Heart, i.e. the invisible world under the heart. The felicitous people are the special selected people who drank the full of it, became immortal and were made prophets and saints like Khizr (p.b.u.h.). Whoever drank Water of Immortality of the light of His personal name Allah gained eternal life and lived for ever through the personal light of God the Most High. Like Khizr (p.b.u.h.) God the Almighty made them the guides of His creation in this world and the next.

فوق است ز آب خضر کہ ظلمات جائے ارست
با آب ما کہ منبش الله اکبر است

Different from Khizr's spring of life which is in the utter darkness is our water the source of which is the name of Allah.

To those deprived of this Water of Immortality these guides give this advice : "O men ! The outwardly fundamentals and acts of religion appear to you like heavy and useless stones in the Black Sea of this world. In your real home viz. the Next World you will find them to be rubies and diamonds and through these you will become very wealthy in the next world. Briefly, this story is an exquisite example of the darkness of this world. But when the materialistic sensualist people read such allegorical religious stories in religious books, they take no lesson from it and do not come to the right path

but begin to laugh at these. In fact the melancholia of materialism and labarum of politics have upset the brains of the modern people. Like the blind frog of the well they regard this world as everything. Proud of their materialistic intellects and external knowledge they proudly, hot-headedly but foolishly deny Quranic truths and spiritual secrets. But when the dust of the path will vanish and the hard grip of God the Almighty will hold them fast, they will loose all their sensualist pride and material intoxication. One will know then whether he is riding a horse or an ass:—

بروز حشر ترا این همه شود معلوم
که با که باخته عشق در شب دیوور

On the day of Resurrection you will know all fully well: That with whom have you made love in the dark night.

THE ENIGMA OF THE NAME AND THE NAMED

Very few people realize the importance of commemorating Allah and the name Allah. The Lawgivers of Islam and the religiously elders have told us the commemoration of Allah and the name Allah is the sole means of divine gnosis, affinity, observation and union. Because the name is the very named and the enigma of breaking up the physical talisman. It is said in a holy tradition, "I use to sit with the one who commemorates Me." Another tradition says: I am between the lips of the one who commemorates Me. Now it is evident that the magnificent and unbounded Essence of God the Almighty can never be accommodated between the two lips of a mortal. Only the name of God the Almighty can be so accommodated. This refers to the union and

unity of the name and the named : showing not only that there is union between the name and the named but the name is the very essence and very self of the Named ; and the same is the very cause of creation of the people and the universe.

Now we want to explain the meaning of His personal name Allah. Let it be clear that whenever any object or any person is remembered or mentioned, all praises and things revert to his person or name and all things are directed towards his name in the first instance and towards his person in the second. And when the person talked about is absent, all mention of him is directed towards his name only and all things end with his name. Names are twofold : Personal and Attributive. Personal name is that which indicates some one's single person qualified by all his attributes ; for example, a person is called Zaid. Now this is his personal name. If that man has acquired learning he will be called 'learned'. If he has studied medicine he becomes a physician and if he has performed the pilgrimage, 'pilgrim' becomes one of his names ; if he has committed the Qur'an to memory he becomes a Hafiz. In this wise the more attributes this single man Zaid is qualified with the more attributive names *e.g.*, learned, physician, pilgrim and Hafiz will be added to his name. The more the vocations, the more the names. But when we call him by the name Zaid we will mean thereby the man qualified with all the mentioned attributes *e.g.*, physician, Hafiz and pilgrim etc. Hence Zaid is his proper name and the rest *i.e.* learned,

physician, pilgrim and Hafiz etc. are his attributive names because these were attached to him after he was qualified with these attributes. Now if we refer to Zaid's learning and intelligence and talk about these, all this talk and the story of Zaid's learning is expressed by the word learned. Similarly all the adventures of his expertness in medicine are included in the word physician. This proves that the attributive name is the compendium of all the attributive tales while the personal name is the soul and spirit and sum-total of all the attributive names. Similarly "Allah" is the personal name of God the Almighty and compassionate, merciful, master, holy, almighty, powerful, forgiver, all the 99 or more names of Allah are attributive. So the various chapters and verses of the Quran indicate some attributes of God the Most High. Thus all the statements, commemorations, sciences, knowledge and secrets of the Quran indicate some special attribute of God, the Most High. If the verses promise reward they indicate His lovable names e.g. compassionate, merciful, munificent, pardoner etc. while the retributive verses indicate God the Most High's terrible attributes e.g. powerful, almighty, avenger, etc. Similarly the stories of the prophets also aim at displaying some special attribute of God the Most High. All the other thanksgiving eulogism (تمجيد), praise (تعریف), magnification (تکبیر), sanctification and glorification found in the holy Quran are the details of God, the Most High's attributive names e.g. pleasant, holy, praised, glorious and the like. In short the glorious Quran is like a holy

tree; its letters, words and verses are like flowers, leaves and tiny buds, respectively. The chapters are like the small branches and the attributive names are like the larger branches and His personal name Allah is like the large trunk with regard to action and like the seed and fruit with regard to power. Though the tree produces abundant fruition, its branches, its own creation and origin are due to a single fruit. In the same way though His personal name Allah is mentioned in innumerable places in Quranic chapters, the entire Quran is the praise and eulogism of God the Exalted's Essence and his Great Name "Allah" and His personal name Allah is the root and cause of all.

عبارتنا شتى وحسنك واحد وكل الى ذات العال بشير

Our phraseology is different but Your beauty is single. And all phraseology point to your lovely Essence.

Therefore, when some one remembers God the Most High with His personal name Allah, he is so to say remembering God the Most High with all His attributes or in other words with all the Quranic verses. When the seed of His personal name Allah springs up in the person of some perfect gnostic, the whole of the Quran with all its sciences, knowledge, illuminations and secrets get fixed up and appear in his heart in the form of a tree of light. All the Quranic realities and exoteric and esoteric sciences appear to him through the grace of His personal name Allah. It is the holy tree that was planted in the blessed person of the unlettered Prophet (may my parents

be his sacrifice) in the cave of Hira. Its branches touched the parapets of the High Emperium; far beyond the tree Tuba, says the Most High: "Like the holy tree with its trunk firmly fixed in the earth and its branches in the Heaven."

THE FIVE FUNDAMENTALS OF ISLAM ARE DIFFERENT
MANIFESTATIONS OF COMMEMORATING ALLAH

Hence, the mention of His personal name Allah is the root of all commemorations, and all Islamic fundamentals depend on the commemoration of Allah and the name Allah. This is the key of the gnosis and unification of the Essence of the Creator. If carefully viewed, the commemoration of His personal name Allah or its concentration is the real object of all Islamic fundamentals and religious acts. All the pious deeds and praiseworthy virtues, especially all the Islamic fundamentals, are the various manifestations of the commemoration of Allah or auxiliary to its completion. Take the five fundamentals of Islam on which the edifice of Islam stands—namely: prayer, the formula of faith, pilgrimage, fasts and alms. Commemoration of His personal name Allah alone is the real object of all these, if their real object is deeply studied. Now, the five prayers constitute the first fundamental of Islam. It is clearly evident that the prayers consist of commemoration of God the Most High solely: as Allah the Most High says:

آيَةُ قُرْآنٍ - وَ أَقِمِ الصَّلَاةَ لِتُذَكَّرَ

"Perform the prayers for commemorating me."

Elsewhere it is said :

قد افلح من تزي و ذكر اسمه ربه فاعلى

"He certainly achieved salvation who purified himself and performed the prayers by commemorating the name of his Lord."

It is narrated in another verse :

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ

"Verily the prayers protect one against indecencies and the commemoration of Allah is the great thing."

The elements of prayers viz standing, bending, sitting and prostrating are the formalities and natural movements of the spiritual pleasures and esoteric enjoyments of commemorating Allah just as dancing is the natural movement of sensual exhilaration. Recitation of the formula of faith is the second fundamental of Islam without which one cannot be a Musalman in spite of singly discharging all the virtuous deeds of the world. One who recites this formula sincerely once becomes pure and finds a place in paradise though he be a heretic and staunch polytheist, formerly. In Islam this formula is regarded as the best of commemorations and the root of the whole affair: as it is said: "The best commemoration is: "There is no god except Allah, Muhammad is the Prophet of Allah." Elsewhere it is said, "He who said: 'There is no god except Allah,' entered paradise without reckoning and undergoing chastisement." The religious saints have verified that the fundamental

which starts at the time of the last examination of death and its pangs is the means of entering paradise without computation and chastisement because this formula which appears at the last moment is the cream of lifelong actions or the result of Islamic education and faith. If this formula comes to the tongue or heart consider yourself successful in the real examination of the object of life ; else not. In short the start of the formulae at the last moment is the butter of the Islamic deeds of the entire life which appears in the vessel of the body.

نجات مردم جان لا اله الا الله
 کلید قفل جنان لا اله الا الله
 چه خوف آتش دوزخ چه پاک دهر لعین
 ورا که کرد بیان لا اله الا الله
 نه بود ملک در عالم نه دور چرخ کبود
 که بود دور اسان لا اله الا الله

"There is no god but Allah" is the salvation of the mankind. There is no god but Allah" is the key of the lock of paradise. The fire of hell and the accursed devil frighten not one who said : "There is no god but Allah". The two worlds and the little firmament did not exist : when there prevailed the rule of the verse of faith. There is no god but Allah.

It is clearly evident that the formula of faith, the second fundamental of Islam, is solely the commemoration of Allah. The pilgrimage to the noble house of Allah is the third fundamental of Islam. The pilgrimage has been ordained with a view to dissociate oneself

from one's family, home and all worldly attachments and to be aloof for the worship of Allah. Commemorating Allah is the only sacred occupation during all the stages of the pilgrimage and it is emphasised in all the verses of the Qur'an relating to pilgrimage to the House of Allah as God the Most High says : "When you reach Arafat, commemorate Allah near Muzdalifa". Says the Most High :

لَا ذَا فَضِيلَةٍ مِنَّا بِكُمْ فَأَذْكُرُوا اللَّهَ كَمَا كَرَّمُوا آبَاءَكُمْ
أَوْ أَشَدَّ ذِكْرًا -

"And when you have performed the rites of the pilgrimage, commemorate Allah as you commemorated your forefathers."
And at the end it is explicitly ordained :

أَيُّتِ الْقُرْآنَ . وَ أَذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ ؕ

"Commemorate Allah in the days defined."

Therefore, there is only the commemoration of Allah during the pilgrimage. Moreover the cordial occupation and absorption in commemoration is increased in heart by seeing the selected holy place. An account of the holiness of those sacred places, the spiritual effect of the holy spirits there, and the esoteric cordial reflection of the Muslims of the world and the selected persons among them, the idleness and foulness of the heart is removed and the relish of commemoration is increased and its pleasure doubled. Fasting in the month of Ramadan is the fourth fundamental of Islam. In this also there is recitation of the holy Qur'an, supererogation, Tarawih and commemoration. So that one may retire from sensual and worldly

engagements like eating, drinking, cohabitation etc. and commemorate God the Most High with utmost isolation. Because the real object of commemoration and devotion is frustrated when the heart is entangled in the sensualist desires of eating and drinking and worldly attachments. But commemoration reaches the commemorated when one commemorates God the Most High along with meditation and presence of mind in isolation and with singleness of purpose. Moreover during the last ten days of the month of Ramadan the prophetic act of retiring in the mosque for *itkāf* is observed with the object of complete seclusion for the purpose of commemoration. Zakat or the giving of alms is the fifth fundamental of Islam. The secret involved in the giving of alms is also the same. Because the destitute disturbed in mind on account of hardship of livelihood and worry for a living cannot commemorate God the Most High and pay Him homage with peace of mind. Distracted in their livelihood they are distracted in mind. Therefore, Islam has made it obligatory on the well-to-do: in order to help the needy Musalmans and to enable them to commemorate God the Most High with a contented mind. However a man may trust in God and be a recluse, his contentment and forbearance are shaken by the presence of a family and children. Besides in the mystic path too, it is not very profitable to put this unnecessary burden on the weaker sex and the innocent children.

A poor householder in his night-prayers thinks thus:

شب چون عقد نماز بر بندم چه خورد بامداد لرزدم

When I am engaged at night in prayers, I think, what will my children eat in the morning !

Sheikh Sa'di has truly remarked that the anguish for the livelihood of the children and the worries for meal cast down the esoteric traveller flying in the higher abode below his angelic stage.

اے گرفتار ہائے بند عیال دگر آزادی مہند خیال
غم فرزند و ناں و جامہ و قوت باز دارد ز سیر در ملکوت

Another philosophy of Zakat is that excess and shortage of everything is bad. Moderation in everything is commendable.

خیر الامور اوسطا علیہا و شر الامور تفریطا و اترابطا

"Moderation is the best of things and excess and paucity are the worst of them."

The excess of worldly riches is also injurious for religiousness and devotion and commemoration of God the Most High. Says the Most High :

آیت قرآن - وَ تَوَسَّطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَعَلَّكُمْ تَتَّقُونَ

"Were Allah to increase the livelihood of His servants, they would certainly rebel on the earth."

On another place in the Quran God the Most High speaks through the mouth of Moses (p.b.u.h.) as Moses (p.b.u.h.) requested God the Most High saying : O Allah Thou hast provided Pharaoh and his nation with worldly riches and means of pomp and glory due to which they have gone astray from Thy path. O, Allah ! deprive them of their

riches and fasten their hearts in the chains of destitution and starvation so that they may believe." This proves that abundance of worldly riches and means of comfort and luxury lead one astray. It is said in a noble tradition :

حدیث - حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ *

"Love of the wealth is the head of all sins."

In short the wealth is a dreadful calamity and an incurable malady which a man can hardly escape. Sa'di (p.b.u.h.) has expressed the nature of the wealth in this verse :—

اگر دنیا نہ باشد درد مندیم و اگر باشد بمرش بائے بندیم
بلائے زین بلا آشوب تر نیست کہ رنج خاطر است ارهت و زیست

If there is no wealth in our hand we are distressed. If we have it we are fettered to its love. There isn't a more tumultuous calamity than wealth, whose presence and absence both are painful.

It is a fact that when riches increase they take hold of one's skirt and hold him back from God, the Most High. The excess of poverty and starvation also cast him in infidelity as it is said: nearly poverty leads to infidelity." Hence to establish equality amongst the people and to bring down the excess of the world to moderation, Islam has made it incumbent on the wealthy to pay alms, so that they too may not be deprived of commemorating Allah with singleness of purpose and presence of mind. Shortly speaking, What is Islam ? It is the Commemoration of Allah with the outward tongue discharging the ceremonies of commemoration through

bodily limbs and to take down the commemoration of Allah to its real abode, viz. the heart, through the help of the five senses. When the commemoration of Allah is transposed from the external body to heart, the esoteric figure of Faith appears in the body. "The Arabs said we have become the true believers. Tell them: "You have not believed but say that you adopted Islam. That will be when the faith enters your hearts." Hence it is evident that the heart of the faithful and not his body is the particular abode of Faith. Faith, in fact, is the bright light of His personal name Allah. The fourteen spheres are revealed to the faithful when this bright light is lighted in the globe of the human heart of the faithful.

آيَةُ قُرْآنٍ - اللَّهُ نُورٌ انْشَمَتْ وَ الْأَرْضُ مِثْلُ نُورِهِ كَيْسُكُوَّةٍ
فِيهَا مِصْبَاحٌ الْيُضَاءُ فِي رُحَاةِهَا أَنْتَ حَاجِدٌ كَمَا أَنَّ لَوَكِبَ دُرِّيَّةٍ

"Allah is the light of the heaven and earth; the likeness of His light is like a niche with a lamp in it, the lamp is in a globe, the globe (not to mention the lamp) is like a shining star."

It is incorrect to translate the verse, as this "The Essence of God the Most High is light because it necessitates the vesselship of the essence of God the Most High and His magnanimous, unlimited Essence is bounded within the firmaments of heaven and earth whereas Allah the Most High is the Creator of the heavens and earth and all that is in these and beyond these. Here Allah means His personal name Allah the light of which illuminates the heaven and earth and is a glow in the globe of

the chimney-shaped heart in the niche of the breast of the perfect man. The heart of the perfect gnostic shines like a bright star. On account of the lamp of His personal name Allah. This globe is attached to the olive tree or the elemental body of the gnostic. Those who are unaware of the enigma of the name and the named will be certainly surprised at this new explanation of ours. But we are obliged to divulge the truth though the stereotyped may get annoyed at the publication of their incorrect explanation. Some will be surprised that we have given the name of His personal name Allah to Faith which is firmly established in the heart of the faithful in the form of the light of certainty. Then let the readers ponder over the purport of the following Quranic verse and impartially see how true is our explanation and commentary. God the Most High says :

آيَاتِ قُرْآنٍ، أَوْيَتْ فِي قُلُوبِهِمُ الْإِيمَانَ وَ أَيْدَاهُمْ يَرْوُحُ مِنْهُ :

"Those in whose hearts faith is written."

Now faith can be written only if it is in the form of a sentence or word. What else can the word and sentence be except His personal name Allah ?

هزار معجزه بنمود عشق و عقل جهول
هنوز است اندیشه‌ای خموشتن است

Love has shown a thousand miracles but the idiot's intellect still follows its own imaginations !

We have already proved that the five fundamentals of Islam viz. the word of faith, prayers, fasting, pilgrimage and alms are the different manifestations and methods of commemorating Allah and His

personal name. When this Islam or commemoration of Allah is transferred from the outward actions of the limbs to the etheric personality of the heart and gets inscribed in the heart in the form of His personal name Allah, its light is called the light of Faith (نور ایمان). On the day of Eternity God the Most High has placed this light of the faith on His bright personal name Allah like a seed in the hearts of the faithful. When in this world that seed is irrigated by the sermon teaching attention or favour of some pure, selected godly man it springs up into a holy tree. Hence for the perfection of the tree of Islam and faith, the bounteous eternal seed of guidance and the water of guidance and education by a perfect gnostic (generous like the cloud) are mutually indispensable. Irrigation is useless when there is no seed. God Almighty says :

آیت قرآن - يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَاسْتَغُوا إِلَيْهِ

الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

"O you who believe fear Allah, seek an intermediary towards Him and struggle in His path, perhaps you may find salvation".

Elsewhere it is said :

انك لا يهدي من ابيت ولكن الله يهدي من يشاء -

"You cannot guide everyone whom you like but those will be guided whom Allah has chosen for guidance on the Day of Eternity."

Again it is said :

يا ايها الذين امنوا اتقوا الله وكونوا مع الصادقين -

"O faithful fear Allah and remain with the saints."

Now the commentary of another verse we will explain how the tree of Islam and faith grows from the seed of his personal name Allah.

SUPER COMMENTARY OF THE QURANIC VERSE:

"HE WHOSE HEART IS OPENED, ETC."

God the Most High commands:

أَيُّتِ الْقُرْآنَ: أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّنْ
رَّبِّهِ قَوِّلِ الْفَقَائِصَ قُلُوبُهُمْ مِّنْ ذِكْرِ اللَّهِ أُولَئِكَ فِي ضَلَالٍ مُّبِينٍ *

"He whose heart is opened for Islam by Allah he is on light from his Creator. Alas for those whose hearts are hardened towards commemoration of Allah! They are evidently astray."

There are two sentences in this munificent verse. Every sentence consists of two parts. Every part carries an import absolutely contradictory to the opposite part. The first part of each sentence is a cause and the complementary one is a sequence. The first sentence mentions a blessed person whose heart has been opened for Islam by Allah. The sequence is that he has received light and guidance from his Lord. The other sentence mentions the evil-hearted people whose hearts are hard like stone towards commemorating Allah. The commemoration of Allah cannot effect their hearts. The sequence is said to be that these people are in evident depravity. In this noble verse the readers should try to grasp the following delicate point. In the first sentence there is a man whose heart has been opened for Islam by Allah. He is properly guided. The second sentence ought to have been put thus: Sorry for the people whose hearts have hardened on account of infidelity, and

consequently are lying in evident depravity. Because in contrast to the word Islam the word infidelity would have been appropriate. But here God the Most High has clearly divulged the hidden secret that depravity stands for hardening of the hearts towards commemoration of God the Most High and the non-entrance of the name of Allah therein. And Islam is this that a person's heart opens for Islam and His personal name Allah enters it. The second point in the verse is this that here the word Allah does not signify the Essence of God the Most High but it stands for the name. But in another way it means that the person whose heart has been opened by the name of Allah for Islam, is on the bright and right path. In other words the blessed person the earth of whose heart is so soft as to be permeated by the water of guidance and teaching of the Prophet's and the saints and where the seed of His personal name Allah sprouts up and tearing the soft earth of his breast appears and grows in the form of the tree of Islam, will certainly be guided towards his Lord. But if the heart of a man is like a hard stone without an inlet for the water of guidance and a chance for the seed of His personal name Allah to shoot up, the seed of His personal name Allah will certainly be wasted in the rocky ground of such an evil-hearted man and he will certainly go astray. Now, if in the verse already quoted the word Allah is used for the named instead of the name as it is generally translated it will mean: "The man whose breast has been opened for Islam is especial-

ly guided by his Lord". This creates the great difficulty that God the Most High forbid, there is strange justice in the House of God that he opens the breast of some special person for Islam and guides him to Himself and Himself leads the rest astray. What is, then, the fault of those that go astray? The defect and difficulty of this verse can never be removed and no correct interpretation can be put on it unless the word Allah is interpreted to mean the name. Therefore, it is proved that the name Allah is like a seed which when drenched with the water of guidance and invocation tears the earth of the soft and capable breast and springs up and the holy tree of Islam springs and grows from it. Hence, here and in most of the munificent Quran the word Allah is used in the sense of the name and indicates the Essence. Because the name is the named itself and this is the enigma of the Name and the named :

سبک زجائے نہ گیری کہ بس گران گوهر است

بتاع من کہ تمیشت مباد ارزاق

You cannot pick it up and buy it easily for my property is a very weighty jewel. May it never grow cheap !

This is the hidden secret of commemorating the name Allah and remembering Him which the material intellects are absolutely ignorant of. This is the real need for commemorating His name Allah and the true object of the human life which the heretical class dubs as inertia, unemployment and asceticism. Like the soul in the blood and the blood in the body the light of His personal name

Allah is prevalent in the construction of every man. The light of His personal name Allah, is, so to speak, the soul of the soul and it keeps the human frame hot and resplendent, fresh and alive and bright and shining. This holy name is the link one end of which is attached to the human heart in the visible world and the other end of which is attached to God the Most High in the invisible heaven. It is the strong rope of Allah which hangs to the earth of devotion from the heaven of divinity by holding which man can reach the holy court of His true Creator. It is impossible to reach His lofty, uncreated and holy palace without the lift of His personal name Allah. God the Most High has made it the means of His guidance, unity and union. This is the sun that shines on the earth of devotion from the heaven of divinity which imparts light to the eye of the universe and has illuminated the entire candle of the world. That is why His personal name is called Allah and the last source of universal salvation and the spring of life and the secret of the secrets and the marrow of the entire universe :

ربود جان و دلم را خیال نام خدا
 نواخت تشنه لبان را زلال نام خدا
 یقین بدان که تو با حق نشسته شب و روز
 چون هم نشینی تو باشد خیال نام خدا
 ترا سزد طیران در فضائی عالم قدس
 بشرط آن که به پری بهال نام خدا
 میان اسم و مسمی چون فرق نیست پس
 تو در تحلی اسما کمال نام خدا
 The beauty of name of God has kidnapped

my soul and heart. The pure water of God's name has entertained the thirsty lipped. Be sure that you are sitting with God day and night. When the thought of the name of God is your companion. Flight in the atmosphere of the holy world befits you. Provided you fly with the wings of the name of God. Since there is no difference between the name and the named. Behold the perfection of God's name in the illuminations of Names. What is the name Allah? It is the best substitute for the word "Become" uttered by Allah while creating the Universe. It is therefore said that the name Allah uttered by a saint, is like the word "Become" uttered by Allah. This means that just as God the Most High created the entire world by pronouncing the word "Become" similarly when a saint utters this great name Allah for any affair it certainly takes place sooner or later.

When a man remembers God the Most High with His personal name he is so to say remembering Him with all His attributes, or all the Quranic verses as we have already stated. It is a covenant of Allah: "Remember Me" and "I'll remember thee". Now it is clearly evident that we remember God the Most High with the external tongue or heart or thought. But how does God the Most High remembers us reciprocally as promised by Him? How does He respond to our commemoration: In what way and what manner? We will divulge this veiled secret today. God the Most High shines

towards a man with the name and attributes with which the man remembers Him. Says the Most High :

قوله تعالى - أحيب دعوة الداع إذا دعان -

"I respond to the invocation of the invoker when he invokes Me."

آيت قرآن - وَ اللَّهُ يُسْتَعَانُ عَلَى مَا يَهْفُونَ

"Allah has power to appear with the attribute with which you remember Him."

Tradition: I treat my slave according to the conception that he entertains about Me. Let him then entertain about Me any idea that he likes. The capacity for His personal name Allah and all the attributive names of God the Most High is eternally, naturally and expressly present in man. Therefore he practically circulates in himself the capacity for the Attribute manifests in himself of the Name with which he remembers God the Most High and by way of reflection he derives in the mirror of his heart the light of that name. For example when the light of the sun appears in the mirror, the attribute of the heat and light of the sun appear in the mirror by way of reflection. We can see with our eyes the light and heat of the sun in mirror and lenses. When the rays of the sun pass through the convex glass of the lens they radiate heat enough to set a cloth on fire. Similarly, when the light of the sun falls on the surface of the moon, on account of the large expanse of the latter, its light illuminates half the universe on the night of the full moon. Photography has further proved it that by way of reflection the exact figure

of the object reflected appears in the glass. In addition to the figures and forms of the object reflected by the biscope and talkies have recorded in the reels of the film and projected on the screen the movements, actions, deeds and even the voice of the things reflected. On the film screen the people daily witness past occurrences. Had there been such a photography which by way of reflection, could reflect the very essence and attributes of man in addition to his figure and movements and voice, that photography would have lucidly explained our purpose.

THE PERFECT MAN IS THE TRUE IMAGE AND
REAL MIRROR OF GOD

The perfect man becomes such a superb manifestation and perfect mirror of God the Most High that, in measure with his capacity, he reflects in himself the lights of the essence, attributes and names of God the Most High. When the adept gnostic attains perfect purification of the soul, cleanliness of the heart, brightness of the spirit and seclusion of the secret, he becomes a clear transparent and perfect mirror of God the Most High. He is qualified with all the qualities of God the Most High and imbibed with all His virtues. He becomes the true emblem of "He taught Adam the names of all things" i.e. the true progeny of Adam and deserves to be called man in the true sense of the word. Else, there are many people of the kind: "They are like beasts" who are outwardly men and inwardly beasts. God the Most High with all His names and attributes is manifest in Adam (p b.u.h.) and his true progeny and this is the true significance

of : "He taught Adam the names of all things i.e. God the Most High taught all His names to Adam (p.b.u.h.). The inability of the angels to know all these names signifies that the angels are the manifestations of His special names. They have been qualified by some special attributive names of which they are the operators. For example, Izrail (p.b.u.h.) who is appointed to take the souls has the capacity for a few terrible names of God (اسماء جلال) the Most High e.g. powerful, avenger, taker, killer, etc. He is the operator of these very names, qualified with their qualities, and works them. He has absolutely no capability for other names especially the lovable names (اسماء جمال). Similarly Gabriel (p.b.u.h.) has been made the manifestation and worker of the lovable names. The other angels should also be conceived in the same wise. But according to the size of his pot and his esoteric capability the perfect man derives in himself both the terrible and lovable and perfect names and attributes. This is the true significance of "He taught Adam the names of all things." It does not at all mean that God the Most High had taught Adam (p.b.u.h.) some lexicon containing the names of all the objects in the world which He had concealed from the angels; that He examined them by naming some of the objects and that, thus, the inability of the angels and the superiority of Adam (p.b.u.h.) came into view. This is far from the just, magnificent and holy essence of God the Most High. The tradition :

حدیث - خَلَقَ اللَّهُ تَعَالَى آدَمَ عَلَى صُورَتِهِ

"He created Adam like His own form"

lends support to the contention that the capability to be qualified with all the attributes of God the Most High and to imbibe His virtues exists in Adam. Else, God the Most High has no figure, form or semblance. In short, a perfect man is the perfect mirror and complete manifestation of God the Most High. And in accordance with "Commemorate Me" : "I will commemorate thee" with whichever name a man remembers God the Most High, He shines to that man with the same name reciprocally. For example, if a man remembers God the Most High with the name merciful, God the Most High illuminates through the name merciful and the light of that name permeates inside the commemorator. And the attribute of the mercifulness of God the Most High which pervails the whole world and through which compassion and affection exist among the jinn, mankind, animals, beasts, quadrupeds and birds of the entire world. In accordance with his capacity the commemorator takes his full share of the action and power of this general universal attribute of mercifulness of the name merciful God the Most High and he is qualified with God the Most High's attribute of mercifulness and becomes the operator of the actions of the name merciful in the visible and invisible worlds. This is called :

تَحَقُّقُوا بِأَخْلَاقِ اللَّهِ تَعَالَى

"Verify yourself with the virtues of God the Most High."

Similarly, when a commemorator remembers God

the Most High with the name Hearer or Seer, he partakes of God the Most High's attribute of Hearer or Seer in proportion to the extent of his capacity and in addition to the external senses of hearing and seeing the commemorator acquires esoteric hearing and seeing through the bounty and gift of God the Most High. He hears unheard of things through inspiration and sees unseen esoteric places and invisible spiritual incidents. All the attributes should be conjectured in the same wise. And when a person remembers Allah with His personal name, God the Most High gives illuminations to that person with His Essence comprising all the attributes and names and the commemorator observes the personal illuminations of God the Most High in himself and he is favoured and distinguished by the personal display and observation of God the Most High and the person of the commemorator is illuminated with the personal lights. This does not mean that (God forbid) God the Most High transmigrates into the slave (commemorator). But as the light and the heat of the sun is reflected in a mirror, water or other transparent things, although the sun remains where it is, or as the fire affects the iron which acquires the quality of the fire by turning red-hot, similarly the slave derives the lights of the Essence, attributes, names and acts of God the Most High. The seeing, hearing and speaking of the man then is the seeing, hearing and speaking of God the Most High and so on and so forth. In short, God the Most High shines towards a slave with the same name with which the slave remem-

bers Him. The symptom of it is that the very name of God the Most High gets impressed with bright letters of nature inside the commemorator and at the time of absorption that commemorator sees it shining on the invisible sky like a brilliant star. Esoterically the lights of the Names appear in the form of stars, that of the attributes like the full moon and that of the Essence appears in the form of the sun. So that when any name of God the Most High gets written in brilliant words inside the commemorator, the commemorator gets filled up with the light and electric power of that name and exercises his influence, in both the worlds through the light and power of that name. It can then be said that so and so is the operator of such and such a name or prayer. For example, when his holiness Jesus (salutations be on him) wanted to cure some leper or lunatic possessed by an evil spirit, he used to commemorate in his heart or concentrate on God the Most High's name Quddus (قدوس) (Holy) and he supplicated and attended God the Most High's attribute of holiness. At that moment, in accordance with the promise "Remember Me and I'll remember thee", God the Most High cast the light of His name holy and the light of attribute holy on Jesus (salutations be on him) and that the bright form descended from the heaven in the form of a pigeon sometime. At moments he used to be filled up with the light of the name Holy i.e. the holy ghost. Since an evil spirit enters the leper and lunatic which distorts their exoteric and esoteric nature, the name Quddus (holy) is the opposite

of all esoteric and exoteric evils—as the one is light and the other is darkness and the one is truth and other false. Therefore when full of the light of the holy ghost, his Holiness Jesus (salutations be on him) touched a leper or lunatic, the evil spirit used to fly from the leper and lunatic due to his power of the light of holiness. The darkness always flies from the light of truth. Says Allah :—

قوله تعالى : وقل جاء الحق و زعمى الباطل ان الباطل كان زهوقا

"The truth has come and the falsehood has vanished ; verily falsehood is vanishable."

The stories of his looking towards the heaven i.e. his supplication of God the Most High's attributes of holiness, the descension of the holy ghost in the form of a pigeon, his being filled up with the holy ghost, and the driving away the evil spirits from the leper, lunatics and blind and curing them are amply recorded in the testaments and other historical works.

Whenever some prophet or saint intends seeing the attribute, or the place of beginning, he attends to the name "First (اول) of God the Most High. Submerged in the light of that name he reaches the place of beginning. Similarly, through the names Last (آخر), Exoteric and Esoteric he visits the places of Eternity without an end, the place of the world and the place of the next world respectively. Similarly he derives the lights of all the attributive names and amply enjoys them esoterically. But to become the operator of the names of God the Most High and to be qualified with His qualities is not so easy a job that by repeating a name for

a few days one becomes a perfect operator. Not until he fully annihilates his contingent and worldly attributes and acquires purification of the soul, cleanliness of the heart, polish of the spirit and unification of the self and acquires eternal life through the innate light of the personal name of God the Most High can he derive the benefits of any name of God the Most High nor can he become the operator of any name and this operation cannot be acquired without a teacher. When through the mercy of God the Most High and the favour of a perfect guide the gnostic traveller becomes a perfect operator he derives, in accordance with his capacity, the lights of the names, attributes and essence of God the Most High. But the collectiveness, essence and wholeness of His perfect, everlasting essence and eternal attributes and the names always belong to Allah the undefined and Most High. There is no decrease or increase in Him. Always He is as He was before. Through His special favour the sun of His essence, the moons of His attributes and stars of His names shine on the mirror of a perfect person and in accordance with his capacity he derives exoteric and esoteric favours from the universal divine favours. As says the Most Holy.

آیت - رحمتی وسعت کل شئی

"My mercy spreads over all things."

| | |
|------------------------------|------------------------------|
| حق کجا همراز هر احمق شود | دیدم بینا از لقائے حق شود |
| آنچه اول آن نبود اکنون نشد | حق ز ایجاد جهان افزون نشد |
| در میان آن فراوان است فرق | لیک افزون شد اثر ز ایجاد خلق |
| هر که در پوشد پرو گردد و بال | هست الوهیت ردائے ذوالجلال |

The eye gets light and sight through the

name of God and God does not confide in every fool. The Creator didn't increase by inventing the creation. What He wasn't erstwhile, He didn't become now. But His influence increases with the production of the creation. There is a lot of difference between these. Divinity is the only mantle of the Majestic God. It is a calamity for any one who wears it.

We have already said that the esoteric senses of the commemorator open through commemoration and the veils between the commemorating slave and commemorated worshipped Lord are removed. Satan and the forces of Iblis have pitched their tents in the heart, brain and other important centres of man, and constructed their fortifications of darkness, and locked them with the slothfulness. Through the bright key of His personal name Allah the commemorator opens the locks of slothfulness and strikes away Iblis and his false forces with the bright sword of commemorating Allah and constructing therein the bright fortifications of the lights of divine names he posts therein the bright creation, forces and armies of Allah. Transformed into the great Ka'ba and holy Qiblah, the heart of such a commemorator becomes the temple of the holy spirits, angels and bright creation and the abode of commemoration, meditation, recitation, praising, glorification, magnification, thanking, unification, pious acts, gnosis, proximity, union and divine secrets and lights:

دل بدست آور که حج اکبر است از هزاران کعبه یک دل بهتر است
کعبه بنکه خلیل آذر است دل گذر که جلیل اکبر است

Conquer the fort of heart for this is a great pilgrimage or Hajj. A perfect heart is better than a thousand Ka'bas. Ka'ba is the dwelling of Abraham, son of the Azar, while the heart is the passage of Glorious Great God.

When a man declines from commemorating Allah, the evil passions and satanic attributes take possession of his person and control his heart and mind. Then surrounding the whole body like the ivy surrounding a tree, the Satan enters every vein and caterpillar of the man, and occupies his heart, mind, ears, nose, tongue, eyes (*viz.* all the five senses) and every particle of his body like the blood and life. He makes a passage in every part of the body and comes and goes into the person of a man with every breath. Esoterically, the clouds of satanic darkness spread over the heart, brain and seats of the five senses (*viz.* the eyes, ears, nose, tongue and all the limbs of the body) of such a person. The heart and mind of such a man lose sight of discerning between right and wrong. Through this darkness and slothfulness a person forgets death, the day of resurrection and computation. Virtue and vice, good and evil, lawful and unlawful appear to him alike. The fear of God escapes his heart. He altogether forgets the promises and warnings of God the Most High. Whatever he thinks he thinks evil because his heart and mind are slave to Satan. On the contrary such an unfortunate man likes and approves of vicious deeds and satanic inclinations; as Allah the Most High says: "The Satan beautifies their actions for them." Such a man dislikes

the pious people and their ways and loves the sinners, infidels, polytheists and hypocrites and their evil customs and manners. Such a man becomes a rational brute, nay, he even excels the brutes in immoderations and evils of sensual and sexual vices though apparently he may be a Galen of the age or a Plato of the time. On the day of resurrection he will rise in the form of animals or permanently blind, crippled, lame, invalid, sick, bankrupt and destitute and will be subject to everlasting chastisements of various sorts. All these are the results of neglecting the commemoration of Allah and His name.

آیت - من اعرض عن ذکرى فان له مديته ضكاً و نحشه يوم القيمة اعشى.

"He who turned away from commemorating Me will find his (esoteric) livelihood decreased and on the day of resurrection We will raise him blind."

Therefore it behoves a person to kindle the bright light of the name Allah in all portions of his body especially the heart and brain so that the false darkness may vanish through the true light of His personal name Allah. In Islam the philosophy of the obligatoriness of various manifestations of commemoration viz. prayers, fasts, pilgrimage, alms and word of faith is to expel every thing besides God from all the limbs of the human body and to invest there the commemorations and light of God the Most High. Don't you see that in performing the prayers the entire human body and all its limbs move and work with the commemoration and more than that, at the time of making the

ablutions every limb is simultaneously irrigated with the commemoration of God the Most High and concentrates on His name. Then again, at the time of offering prayers every particle of one's body from the top to toe is engaged in devotion, commemoration and the concentration of God the Most High. Particularly speaking, the prayer is imperfect until the heart and brain are emptied of extraneous thoughts and invested with the commemoration and concentration of Allah. Hadith :

لا صلاة الا بحضور القلب -

"There is no prayer without the presence of mind."

Therefore during the prayers it is essential to safeguard all the senses and limbs (especially the heart and brain) against commemoration, i.e. to think and heed towards things other than God.

Says the Most High :

آيت - حافظوا على الصلوة والصلوة الوسطى و قوموا لله قانتين -

"Safeguard your prayers and the middle prayers of the inner brain and heart and stand to God with complete attention of heart."

All the limbs of the body are bound down to commemoration of Allah; because the slightest movement or attention towards non-God renders the prayers invalid and even void. Whenever thought of a non-God e.g. thought of the bounties of the next world occurred to his holiness Bayazid of Bustam, he performed the prostration of forgetfulness (سجدة سهو). If a worldly thought of a lawful thing occurred to him he used to break off the prayer by returning the salutations to begin anew. If

a worldly thought of a doubtful or unlawful object occurred to him, he performed the ablutions and prayers anew. Somebody asked him as to why he refreshed the ablutions at the thought of a non-God. He replied that to the righteous person the thought of the world is a greater enemy of ablutions and destroyer of the prayers than forting. In short at the time of the prayers a man should be the perfect model of : Enter the realm of God the Almighty

آیت قرآن - وَادْكُرْ اسْمَ رَبِّكَ وَتَبْتَغِ رِزْقِي يَسِّرًا

"Commemorate the name of your Lord and be perfectly absorbed in that."

Then is the duty of performing the prayers fully discharged. From this it should not be taken that if one cannot perform the prayers whole-heartedly, what is the need for the customary external prayers full of worldly, alien thoughts. At this juncture the satan waylays many a seeker and leads him astray from the path, and makes him renounce the prayers. But remember that the protection and perfection of the external prayers is called whole-hearted prayers and the form of esoteric prayers comes out of the adequate discharge of the external prayers. The external prayers with all its fundamentals is like the milk; the human frame is like the earthenware and the human heart is like the churn-staff. The man who secured pure milk, skimmed it properly, put it in the pot of his body, continued working the churn-staff of the heart through commemoration and presence of the heart, and continued churning the milk, will certainly acquire the butter of the esoteric prayers performed

whole-heartedly and acceptable to God. But what will he churn who has no milk and whence will he get butter? He who performs the external prayers gains this much at least that if he cannot get unadulterated milk, or if something has fallen in the milk, or if it has not been curdled properly; then if no butter and fine ghee is obtained there will be at least some simple and ordinary whey. He fares better than the idle and pretender person who asserts to get butter without milk. We are obliged to be confronted with alien thoughts during prayers. Thoughts of the things dearly loved usually come to the mind. The prayers should be freed from the thoughts of others, as far as possible. For this very reason the Takbir-e-Tahrima has been made essential and obligatory at the commencement of the prayers. When one says "God is Great" he admits that all the other things in the universe are small compared to God the Most High. All extraneous thoughts should be cut off with the sword of "God is Great." Then alone is the Takbir-e-Tahrima perfect. A man truly flies towards God the Most High and makes esoteric ascent if he properly performs the prayers. That is why at the time of descending from the zenith of prayers and returning from esoteric flight and spiritual journey, the man performing the prayers salutes his companions on the right and left. On the night of Ascent our praiseworthy master, Prophet Muhammad the chosen (p.b.u.h.) journeyed to his Master. On the way he saw many angels of the seven heavens, the Arsh (عرش), Kursi (كرسى), Lauh (لوح) and Qalam (قلم) and the holy spirits of the earlier prophets in their particu-

lar places engaged in various ways of worship, commemorations and recitations of the Word of Allah. Some were singing the songs of His praises while standing, some were playing the tunes of thanking and glorifying Him while sitting. Some were busy praising Him in the bending position. Some were praising His unparalleled beauty and magnifying His imperishable glory while prostrating. Then He desired to have Himself and His followers a collective and perfect mode of worship including the methods of worship of all the prophets, messengers, cherubins and all the earlier and later people. After observing all the major signs of God the Most High when his Holiness (p.b.u.h.) reached the place of the "two bows and nearer" (قَابِ قَوْسَيْنِ) and was graced with the unique sight of God the Most High the robe of being chosen and the crown of "great gracious glory" was placed on his head thus entrusting to him the treasures and blessings of the two worlds. He said to him:

أَيُّتِ قُرْآنَ - الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ

عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

"This day We have perfected for you your religion and furnished Our bounties on you and chosen for you Islam as religion."

Amongst the bounties of divine grace one conspicuous favour bestowed on his Holiness (p.b.u.h.) in accordance with his heart's desire, was the grant from the Court of the Grandeur to him and his followers a collective and perfect method of

worship in the form of the present prayers which includes the different modes of worship of all the angels of the seven heavens, *e.g.* standing, bending, sitting and prostrating, etc. and all the methods of thanking and praising God *e.g.* praying (دعا), sanctification (تسبیح), thanking (تشعید), glorification (تحمید), unification (تہلیل) and magnifying (تکبیر) etc. In accordance with the verse: "Whatever is in heaven and on earth praises Him" the Omnipotent has engaged all the creation *viz.* minerals, vegetables and animals to praise and sanctify Him. The natural praising of their devotion and worship is included in the five timely prayers. Just as our Holy Prophet—the best of the messengers—and his followers are the choicest of all nations, similarly God the Most High has given them a method of worship which is the best and nicest of all methods of worship. In the four fundamentals of the prayers the prayerer makes the figures of the four letters (a.l.l.h.) of His personal name Allah (الله) and in the prostration he makes the form of distance of two bows the name Muhammad (ﷺ) in his two sides and discharges the obligation of "prostrate and approach" (واسجدواقرب). In short the prayer is the manifestation of one's humbleness, helplessness and humiliation through his heart and brain and all the senses and limbs of the body. It is the eternal remembrance of the Creator thanking for the innumerable favours of the real benefactor, praise of His unparalleled beauty and the affirmation of the grandeur and unity of this imperishable glory and the cry of the spirit separated from that Eternal Beloved. This is the

worship of the body and soul and submission of the eternal feelings in the holy court of our Master and benefactor, the Ruler of the two worlds. This is the eternal plaintive tune of the instrument of our spirit. This is the chain of love and the means of introduction between the Creator and created. It contains the consolation of the spirit restless from eternity; the pacification of the soul agitated in the world, the satisfaction of the lonely and dejected heart in the grave; and receiving salvation for the spirit sorrowful and fearful on the day of resurrection. This is the outcome of man's daily life and the fruit of his dear existence. It seems that there is a hidden instrument in the depths of the heart which is played by the invisible fingers and exultation and pleasure of which creates in the human spirit this natural zest of worshipfulness. This is the perfect answer and the best solution of the difficult question: "Amn't I your Lord"? Similarly the five fundamentals of Islam are the complete manifestations of the worship of God the Most High. They contain innumerable lustrous gems of wisdom, and a detailed explanation of each will require a separate volume. Therefore, we briefly present a sample of the whole. Take the formula of Faith—the second fundamental of Islam *i.e.* there is no God worshipable but one. There are two parts of it: (1) negatory and (2) affirmatory. Ostensibly it appears a brief and simple sentence and the verbal recitation of it is quite easy but its grandeur is very weighty and its action is prevalent in the remaining

four fundamentals. You have seen the manifestation of its negatory and affirmatory orders in the prayers which is not corrected unless non-God is negated and His concentration is fixed up in the mind. That is to say that full action on the negation and affirmation of the formula of Faith is necessary in the whole of prayers on which the entire prayer depends. Now take the second fundamental—the fasts of the month of Ramadan. During fasts all sensual pleasures and physical food is negated and in its stead the esoteric pleasure of the heart and spirit and spiritual food, viz. commemoration, meditation, recitation of the holy Quran, praising, sanctification and virtuous deeds are affirmed. When we ponder over the philosophy and wisdom of the month of fasts we observe the negative and positive of this pure formula in force. Moreover abstention from eating, drinking, copulation and other extraneous engagements of sexual desires have been prescribed to cut the material food of the elemental body with the sword of order. "There is none to be worshipped" to disconnect the spirit from all relishes other than Allah and connect it with the eternal relish of God the Most High. The negation and affirmation of this pure formula seems to prevail in the twenty-four hours of the fast in the day and keeping awake in the night. It is in two fundamentals of Islam viz. prayers and fasts you have seen the action of negation and affirmation from the human body and soul, and frame and heart of the sensualist relations from non-God and the spiritual favours

and blessings towards God the Most High. Now for man is left only two kinds of bondages in this material world. One is the bondage of the love of country, family, relatives and friends. This is negated by the third fundamentals of Islam viz. pilgrimage to the Holy House of Allah. Instead the love for the real home eternity thickly populated the eternal abode and proximity, union and observation of the eternal beloved is affirmed. The second restriction is the love for worldly wealth. This is negated by alms—the fourth fundamental of Islam—and instead the thought for wealth and provision for the next world is affirmed. Thus we see how the effect of this small and brief fundamental viz. the holy formula has been proved to permeate the four big practical fundamentals of Islam. Hence at the time of a man's initiation into Islam he is taught, first of all, the holy formula "There is none to be worshipped except Allah, Muhammad is the Prophet of Allah (p.b.u.h.)".

THE DIGNITY OF THE HOLY PROPHET

This small and little lustrous jewel includes the large oceans of the entire Islamic world and this brief confirmation of unity and prophecy comprises answers to all the religious and spiritual questions in the next world. Since in this world the generous person of the Prophet, his blessed life, the memories of the pleasant virtues, good deeds and acts of his life and all his movements constitute a model of all the fundamentals of Islam and without following him it is impossible to carry out the fundamentals of Islam and the mundane of negation

and affirmation therein, therefore the two sentences are components of the holy confession of faith viz. (1) The affirmation of Unity or negation or affirmation "There is none to be worshipped except Allah and (2) The affirmation of prophecy or obedience to the Prophet—"Muhammad (p.b.u.h.) is the Prophet of Allah" are equally significant. Says the Most High:

آيَةُ قُرْآنٍ - قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

"O my Prophet tell your followers that if you claim to love Allah pursue me—for this—Allah will love you".

The faith of piety and fearing God and Faith of love are different:

"Beware he lacks faith who lacks love."

Tradition:

لا يؤمن أحدكم حتى يحب إليه من ماله واولاده -

"None of you is faithful unless he loves me more than his own riches, progeny, relatives and self."

Some cynical persons consider that the mere negation and affirmation and the simple affirmation of unitarianism suffice in Islam, and overlook the importance of the second part viz. Muhammad (p.b. u.h.) is the Prophet of Allah and do not believe in the true faith of love and guidance. How ignorant are these people who attach more importance to the path than the leader and the mere programme than the solid model and sample! Because there are diverse paths and innumerable pitfalls in the wilderness. I think that the second part of the

formula ("Muhammad is the Prophet of Allah") is more important except Allah than the first one (There is none to be worshipped) viz. the affirmation of unitarianism and negation and affirmation. Because you go and ask the follower of any faith: "Do you believe in God?" All will reply in the affirmative. If you ask them if they believe in one God, they will be ready to affirm even that. Now enumerate the various attributes of God viz. Greater Master, Provider etc. They will affirm all. But the moment you ask them if they believe in Muhammad (p.b.u.h.) as the Prophet of Allah, they will be confounded. Talk of unitarianism and virtuous deeds before any infidel, hypocrite, polytheist and faithless man, he will admit every thing. But the moment you mention the blessed name of his holiness Muhammad the Prophet of Allah (p.b.u.h.) they will be thunderstruck. If mere affirmation of unitarianism and virtuous deeds were the real things, all religions would be true. Thus it is apparent that the confirmation of prophethood of Muhammad the Prophet of Allah (p.b.u.h.), obedience to him, and his love, in fact, is the real touchstone of faithfulness. He who does not love him is faithless; he who is without his guidance is astray; he who cherishes envy, hatred and enmity towards him is outcast from the divine court though, like the devil, he may excel the whole world in learning, abstinence and devotion. This is the Muslim's capital of Islam and the believer's wealth of faith; the riches of the religion of the religious. Religion and faith are nothing without him.

Dr. Iqbal says :

مصطفیٰ پرسان خویش را کہ دیں ہمہ اوست
اگر باو نہ رسیدی بدان کہ بولہبی است

Betake yourself to the Holy Prophet for this is all faith. If you cannot betake yourself to him you are obstinate unbeliever.

How well has some saint said about the Holy Prophet :—

اے صبح صادقان رخ زیبائے مصطفیٰ
وے سرو رستان تد رشتائے مصطفیٰ
آئینہ سکندر و تب حیات خضر
نور جبین و لعل شکر خائے مصطفیٰ
معراج انبیاء و شب قدر اصفیاء
گسوتے روئے ہوش و کمرائے مصطفیٰ
ادرس کو مدرس درس معارف است
لب بستہ پیش منظر گویائے مصطفیٰ
عیسیٰ کہ دہر دائر علوی مقام اوست
شد پردہ دار ذرۂ علیائے مصطفیٰ
بر ذرۂ دنی فانی کشیدہ سر
ایوان بارگہ معنائے مصطفیٰ
از جام روح پرور ما زاغ گشتہ ست
آہوئے چشم دل کش شیلانے مصطفیٰ
خیاط کارخانہ لولاک دوخندہ
پیراھن اہت پالانے مصطفیٰ
شمس و قمر کہ لوہوئے دربانے اخضر اند
از روئے سہر آندہ لالائے مصطفیٰ
قرص قمر شکست بریں خوان لاہورد
وقت سلانے معجزہ ایمانے مصطفیٰ
کحل الجواہر ملک و توتیانے روح
دال کہ چست خاک کف ہائے مصطفیٰ
روح القدس کہ آئیت قربت نشان اوست
ناصر ز درک پائیہ ادنی مصطفیٰ
خواجہ گدائے درگاہ اوشد کہ جبریل
تد ہا کھلی مرتبہ مولانے مصطفیٰ

"The beautiful face of the Prophet is the morn of the truthful. His upright stature is the cypress of the rightfulness. The light of forehead and sweetlips of Mustafa, are the mirror of Sikandar and the life spring of Khizer. The face covering and back brushing hair of the prophet are like the sacred night of Qadr of Prophets and saints, Prophet Idris the teacher of the school of science of psychology is silent before the speaking logic of the chosen Prophet. Jesus who has his place on the high revolving temple of the sky is the chamberlain of the high pinnacle of the chosen Prophet. The sublime courtyard of the chosen Prophet has reached the summit of divine nearness. The beautiful deer-like eyes of chosen Prophet, are intoxicated with the soul-nourishing Divine wine of "mazagh" (مازاغ). The Divine tailor of "Lolak" (لولاك) has sewn the selected garment of "Abit" (ايت) on the person of the chosen Prophet. The sun and moon which are the pearls of the green river of the heaven, have affectionately become the slaves of the chosen Prophet. On the Azure (sky) the disc of the moon broke, at the time of miraculous word of the chosen Prophet. Do you know what is the collyrium of the angels and tutty of spirits, It is the dust of the feet of the chosen Prophet. The Holy Ghost in whose honour there is the verse of proximity, is unable to comprehend the lowest rank of the chosen Prophet. Khwaja turned a beggar at his court because Gabriel, with all his

high rank became a slave of the chosen prophet."

We will close the present topic with a final brief point about the confession of Faith and then revert to the former subject of His personal name Allah. It is a very important and weighty point. In spite of writing about the negation and affirmation of the confession of faith the real difficulty is always there. The point is this: What should be negated in the formula of faith and what should be affirmed, if it is said that all other deities should be negated and only the True God should be proved, there arises the objection that in their own ken the followers of every religion prove their own God and reject the deities of all other religions. Hence the process of negation and affirmation is, then, prevalent in every religion. Is the God of every religion, therefore, true? If it is said we have to prove that True Deity about whom we were told by his great Prophet Muhammad (p.b. u.h.) and about whom we have been informed by his truth—interpreting tongue through the Qur'an and tradition as Sa'di (p.b.u.h.) says:—

آن ذات خداوند که مخفی است به عالم پیدا و عیان است به چشمان محمد

"The Divine Essence of the God Almighty which is hidden to the world, is visible and unveiled in the eyes of Muhammad (p.b.u.h.)"

This shows that without the intermediation of his Holiness (p.b.u.h.) our God remains doubtful and without him we can have no real deity as Pharaoh has declared at the time of his drowning: "I believe in the Lord of Moses and Aaron"! Pharaoh found out that the gods appointed by him

had been proved false. In the confirmation of Faith we have to prove the Lord of Muhammad (p.b.u.h.) and disprove the deities appointed by all the different religions thinking them to be false. But yet there remains a subtle difficulty about this negation and affirmation. It is this : We have negated the deities of the other false religions and proved through the confession of Faith one Deity established by the law-giver of Islam (p.b.u.h.). But whatever deity we prove would yet be an establishment of our thought and imagination. Now we can think of the created but God the Most High is an innate essence free from figure and shape, body and form and features whereas we and our thoughts are created things. Therefore every one of us will have an imaginary god. Again, human thought differs. So every one will have a different god and as many gods will be proved as there are people. But this can never be correct. Or if one thinks as some holy men have said : "Whatever is visible, audible or comprehensible should be negated." And Sa'di (p.b.u.h.) has also said accordingly :—

اے برتر از خیال و قیاس گمان و زعم
وز هر چه دیده ایم و شنیدیم و خوانده ایم

"O superior than thought, conjecture, imagination and whim : And all that we've seen and heard and read of."

This is to say that whatever we have seen, heard and read should be negated. In this way we have negated in our mind the deities seen, heard of and read about but the process of affirmation has

remained a chaos as before and we have proved nothing. If it is said that that Deity should be considered true and be proved the attributes and names of which have been told to us by Islam, then only one attribute or name can come to our heart and brain at a time. Or if a compound mixture of all the attributes is prepared and taken into mind, it is an impossibility in the first instance. Even if it were possible, it would be an imaginary deity. Hence His personal name is the only representative of God the Most High, all his attributes and names which we have in our thought can comprehend. Though the name also resembles the created idol composed of letters and sound but there is no other way beside making the name an example of Unparalleled Essence. Let it be a big idol but without it the negation of all the other created idols is an impossibility. In short, these innumerable idols are never broken unless the adaze of the negation. "There is none to be worshipped" is taken hold of like the greatest unitarian his Holiness Abraham and placed on the shoulder of the great idol of the Name is taken in the sense of the Named. Thus this talisman can be broken through the Name alone. This enigma can be solved by combining the Name and the Named *i.e.* when we have proved the Name to be substitute of the Named (without thoughts, imagination and conjectures), the true Deity is established by the Law-giver of Islam qualified with all His attributes and names comes within it. This negatives all the thoughts. The manifestation of all the attributes and names from

this personal name Allah at any time and any place will be true and there will be no need for the interference of our thoughts in that. This is the true discharge of Confession of Faith of Islam and the correct negation and affirmation without the interference of our thoughts and imaginations.

ہم اسم توں ہم سے عاجز شدہ عقل زین سے

"You are the name and the named. This enigma has rendered the intellect helpless."

The author says :

These royal pearls drop from the spring showers of prophecy. These lustrous jewels are derived from the treasury of prophecy. These sciences and secrets are not acquired from books and are not the result of studied subjects. They are neither hearsay nor stolen but the creation of Divine grace and come from prophetic mercy. The just natured and sound-minded persons can cast critical looks on this in their study houses, and verify their truths and appreciate them :

کوثر چمکے از لبم ہاں تنہ لبی خاور چمکے از شہم ہاں قیرہ شہ
اے دوست ادب کہ در حرم دل ماست شامشہ انبیا رسول عربی

"With all this thirstiness Kausur (کوثر) drops from my lips. With all this darkness of the night the sun shines from my night caution O friend for in the sanctuary of my heart there abides The greatest of the Prophets—the Rasul Arabi Muhammad (p.b.o.h.)"

Now we revert to our original topic. The Commemorator ought to light the lamp of His personal name Allah in all the parts of his body so that its true light may dispel the darkness of falsehood. With

whatever part a person remembers Allah or performs virtuous act, God the Most High, in accordance with "Remember Me: I'll remember thee" manifests with the same name in the same place and the seeker finds the same name written in brilliant letters. Supposing a man repeats "Allah with his tongue thousands of times a night; and the heart also attends towards the thought of commemoration of Allah now and then; and he hears the name of Allah with his ear; and the brain commemorates Him; and the hand is busy in writing His personal name Allah. In short, whatever limb of the body is engaged in that commemoration the result of excessive commemoration is that the light of His personal name Allah manifests in that place and is written down there in brilliant letters by power of God the Most High. So to speak, the external exertion in commemoration of Allah and obeying the order "Remember Me" is like making curd of the milk and churning it. The inscription of the name of Allah in brilliant letters esoterically, is like the butter on the reciprocal promise of "I'll remember thee." In short the result of all commemoration and pious deeds is this that with whatever limb the Name is commemorated or a pious deed performed, God the Most High revives and illuminates that limb with the light of that particular Name by way of the promised reciprocal commemoration or as a reward for the pious deed. The more sincerely and attentively the name is commemorated or the pious deed performed, the more beautifully inscribed and brilliant is the Name. If the Holy Benedic-

tion (Darud) (دُرُود) is excessed in, the name of Muhammad (p.b.u.h.) becomes illuminated and written. Every name, sentence and action should be similarly conjectured. This bright Name is, so to say, the esoteric reciprocal message which comes to the commemorator from God the Most High for the satisfaction and pacification of his heart. Says the Most High: Those who say "God is our Lord" and then stick to it—angels descend to them and tell them, "Don't fear and worry and have tidings of the paradise promised to you." The commonfolk cannot know of it; and even the special people of this age are ignorant of this secret because it is a hidden mystery. Only the perfect saint concentrator on His personal name Allah can see the resplendent written Name. The other commemorators feel only its affects e.g. heat, cold, pleasure, sound, light or the like. The bright letter of the written Name of Allah the Most High is the electric wire to which the bulb of the esoteric etheric personality is attached. In Sufistic technology it is termed the etheric personality of the place of commemoration where the esoteric movement, sound, heat, energy and light of commemoration comes and disseminates. The bright inscription of the name Allah is the root and the external occupation of commemoration and its essentials are the species. The written Name Allah is the esoteric kernel and butter and the external occupation in commemoration is, so to say, the milk. External commemoration is like taking food or medicine by the mouth and commemoration on the written

picture of the name Allah is the injection of Essence of that medicine or food. Therefore, if instead of verbal commemoration and external occupation of the commemorator adopts its pitch and writes the name Allah in the special places of the body through concentration and meditation he has ; so to say, adopted the kernel. That is to say he has acquired the butter and is free from the worries of acquiring milk, making it into curd and churning it. Because, when His personal name Allah gets written down in any part of the body through concentration and meditation and is established there through constant practice that place and limb becomes alive, lighted and extended through the light of His personal name Allah ; the esoteric sense of that limb is revived ; a bright aperture and esoteric path from the Invisible World is opened in that limb for the commemorator. And esoteric bright limb of the commemorator, concentrator is born in the Invisible World. Through practice of concentration on His personal name Allah the esoteric personality of the concentrator is gradually prepared in the esoteric world and the seats of the senses and esoteric limbs are gradually prepared for the eternal spirit in the mother's womb. Supposing if the name Allah is written in the eye through concentration, the esoteric eye gets opened and the concentrator begins to see the esoteric objects of the Invisible World and the degree of inspiration, trance and observation is achieved. If the name Allah gets written in the ear with bright words of meditation, the esoteric ear i.e. ears of the

heart get opened and the concentrator begins to hear the esoteric sounds and the stage or rank of inspiration opens to the commemorator and concentrator. If the word Allah is written in the bright letters on the tongue, the commemorator's word becomes the word of God and his tongue becomes the tongue of the Compassionate and is blackened with the ink of "Holy inkpot." He talks to the Invisible Spiritual world through that tongue and whatever he utters with the tongue is accomplished sooner or later, by the command of God the Most High. If the name Allah is written on the palm of the hand, he begins to shake hand with the angels, spirits of the prophets and saints, and the people of Genesis i.e. Ghauth (غوث), Qutab (قطب), Autad (أوتاد) and Abdal (أبدال). With that bright hand he begins to control and work in the Invisible Universe of the esoteric world, and so on and so forth. With every limb that is enlightened with the inscription of His personal name Allah, he begins to work esoterically with that bright limbs. Finally when the entire body of the concentrator is painted through concentration of His personal name Allah, a perfect bright personality of the commemorator is born and established in the esoteric world. The seeing, hearing, talking, walking and catching etc. of this bright spiritual personality is through the light of His personal name Allah and he is a true representation of "He sees, hears, talks and works through Me." When such a traveller attends towards the invisible world in trance his external senses get closed up, and his

internal senses open and with that bright esoteric personality he gets drowned in the Invisible World. Entering the bright esoteric world he walks, sees, hears, talks and performs divine duties with that esoteric personality. He becomes a perfect member of the eternal spiritual world. But the inscription of the name Allah in bright letters in the person of seeker is a very difficult task. There are conditions, essentials, laws and regulations for this task and there are teachers and tutors of this science. In the esoteric world there are spiritual schools and colleges of this science. But the occupation of concentration and meditation should be continued. One should never despair of this blessed business. Because, (1) The body of a person is quickly cleansed through this occupation and his esoteric capacity increases. When the land of heart becomes prepared and irrigated the cultivator appears to cultivate it at once. Everybody avoids useless saline land. O blessed seeker! If you become an eatable bird you will find many hunters to hunt you. But if you are like an uneatable corpse-eating kite, crow or vulture, who would care for you? In short, through concentration and practice of His personal name Allah, a person's esoteric capability increases rapidly. (2) Sometimes when the breeze of Love i.e. the air of divine grace blows in the atmosphere of hearts and spirits, the veils of ignorance and darkness are involuntarily removed from the mirror of the heart. At such a juncture some future incidents of the Invisible World viz. the fortune-book *Lauh Mahfuz* (لوح محفوظ) are reflect-

ed on the heart before their occurrence. In this stage a person sees true dreams as is said in this tradition: "The wind of Divine grace blows in the world sometimes, therefore, you ought to create concord with it." If at the time of the blowing that wind your hearts are alert with the commemoration of Allah, the mercy of God the Most High will cover you. A person should therefore regard those times as a boon and should not be negligent of the commemoration of Allah and concentration on His Personal name Allah. Because the mercy of God comes suddenly, at odd times and to the alert heart. A person ought to be prepared for it and keep crying at the door like a beggar. The negligent man has no right to it. The door opens for one who knocks at it. The straight pots get filled up at the time of rain, the inverted pots remain empty.

چو حسن تربیت گردد قریں با پاکی گوهر
 زرشحه آب خیزد در زمشت خاک زائد زر
 سرشت خاک کان با آب نساں گرچه پاک آمد
 ولی از فیض خورشید است کان زر گردد این گوهر
 بسے زحمت برد دهنان که در زیر زمین نھے
 بریزد بیخ آرد شاخ و گبرد برگ و آرد بر

"Refined breeding and purity of essence combined produce pearls out of rain water and gold from a handful of dust. Though the Essence of the mineral dust and spring shower evaporate. But through the grace of the sun that becomes gold and this one a pearl. The cultivator bears much hardship so that the seed cast in earth throws roots, jets, leaves and produces

fruit."

When through the grace of God and attention of the perfect guide a perfect personality of the gnostic is established in the esoteric world through concentration on His personal name Allah, it is first of all like an invisible bright child. It cannot understand the esoteric occurrences that it sees because as yet it has not attained intelligence. Later on when this spiritual child receives esoteric nourishment and progresses, it sees and hears the doings of the spirit world and partially understands them. Progressing gradually it begins to understand the talk of these esoteric assemblies. Then it talks to those assembled, becomes a member and acquires a right to vote. Lastly, he is appointed as a teacher in some esoteric school or as a servant in some spiritual department and given some office. The etheric personality of this esoteric child is inscribed with God's names in bright letters and is a complete sentence of bright written Names. For example, God the Most High has explained Faith as a scripture :

اولئك كتب في قلوبهم الايمان وايد هم بروح منه

"The faithful are those in whose hearts God the Most High has written the word of Faith in their minds and added them with His spirit," and Jesus (p.b.u.h.) has been called a Word.

آيت قرآن. اِنَّا الْيَسُوعَ عِيسَى ابْنَ مَرْيَمَ رَسُوْلُ اللهِ وَكَلِمَةُ

الْقُدْسِ اِلَى مَرْيَمَ وَرُوْدُ رِيْنَهٗ ؕ

"Verily Jesus Christ, the son of Mary, is a

prophet of Allah and his word whom He has cast towards Mary and he is a spirit from Him."

Giving the tidings of a son to prophet Zakaria, God the Most High has said :

أَيُّتِ قُرْآنَ - إِنَّ اللَّهَ يُنْزِلُكَ بِحَبْلٍ مُّصَدِّقًا بِكَلِمَةٍ
مِّنَ اللَّهِ وَ سَيِّدًا وَ حَقُّودًا وَ زَيْنًا مِّنَ الصَّالِحِينَ

"Verily God gives you the tidings (of a son called Yahya)—He will verily be the word of God and he will be a perfect innocent and a prophet amongst the pious people."

In another place too, God the Most High says: "When the angels said: O Mary! God gives you the tiding of His word called Jesus son of Mary." The reason for God the Most High's calling the Faith and Jesus (p.b.u.h.) as Word is this that esoterically the forms of the Divine personalities in the Invisible world are composed of bright names of God the Most High. Similarly, the existence of entire esoteric world (also called the Word of Allah) and the Invisible world is established and apparent in the form of bright words. About this Word of Allah God the Most High says:

أَيُّتِ قُرْآنَ - قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمَاتِ رَبِّي لَنَفَذَ الْيَحْرُ
قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي وَ لَوْ جُمْنَا بِمِثْلِهِ مَدَادُ

"Say, O Prophet, if the ocean had become ink for writing the words of my Lord, it would have dried up before the words of my Lord had ended; although We had created and added more ink like that."

When God the Most High manifested Himself in the world of plurality from the world of unity, He descended from the Essence towards the attributes ; then the names appeared from the attributes and the acts came out of the names ; and the apparent appeared from acts. The world in which the Names appeared after the attributes of God the Most High is called the world of command i.e. Amr (عالم امر). The forms of the objects of that world are compounded of Divine names composed of bright letters. Since God the Most High created the universe by pronouncing the word "Become" (كن) and become is an imperative mood. It is therefore called imperative word and because 'Become' is the word hence that world exists in the form of words. As words form into sentences and sentences are written with wet ink on dry paper, this wet wordy world of the imperative world has been written by God the Most High on the dry paper of the opaque and gross material world with the pen of power. Therefore in benevolent Quran the esoteric world has been compared to the ocean i.e. water and the material world to the land. Elsewhere the universe of the esoteric world has been interpreted as a wet thing and the material world as a dry thing. So the esoteric worlds and the material worlds combined have been termed as a perfect Book. Says the Most High :

آيَةُ قُرْآنٍ - وَ لَا رَطْبٌ وَ لَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ *

"There is nothing wet or dry but it is contained in the Divine book."

The same is the meaning of collecting and enumerating every thing in the person of a perfect Man i.e. Evident Imam. Says the Most High :

وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ

"We have confined every thing in an Evident Imam."

Here the Evident Leader and the Evident Book prove to be an identical written thing. The highest abode of the pious spirits has also been called the written Book in the benevolent Quran :

وَمَا أَدْرَاكَ مَا عَلَيْنَا كِتَابٌ مَرْقُومٌ بِشَهَادَةِ الْمُقَرَّبِينَ

"O (My Prophet) what do you understand by the highest abode? It is a written Book which the favourites will see and (read)."

We have already stated that in the benevolent Quran the invisible esoteric world is compared to a wet thing that is to an ocean. Hence the time when God the Most High had not yet created the material world out of the esoteric world. It is thus mentioned in the Quran :

آيَةُ قُرْآنٍ . هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ

فِي يَوْمٍ أَلْفٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ

He (is the Essence who) created the heavens and earth in six days. At that time His throne was on water. Here also water means the Invisible and the esoteric world since every thing of the opaque world viz. the material world is created from the ocean of the esoteric world and its refined matter.

God the Most High says :

وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ

"We enlivened everything from water."

Although everything does not exist because of water alone—there are also other elements amongst its constituents. A tradition says :

"Our earth stands on the back of an ox which is standing on the back of a fish which is floating on an ocean of water."

When the gnostic endowed with esoteric insight looks towards his elemental body He sees this dusty body borne by the animal soul the esoteric form of which is that of an ox. The ox of an animal soul is borne by the fish of the spirit soul which floats on the ocean of Invisible world. The part applies to the whole. Similarly the esoteric animal soul of the entire world has the form of an ox which is called the animal of the earth (دابة الارض). It will appear on the last day after the destruction of the dusty body of the earth. This universal soul i.e. animal of the earth, rests on fish of the spirit world which floats on the ocean of the esoteric world. Hence the spiritual world and the material world are two parts of the book of universe. The former is, so to say, its inscription or text written in ink of "Become," while the latter is like a paper. Or take it like this—That there are two letters in God the Most High's order "Be" (كن). On the Kunto Kanzan (كنت كنزاً) (I was a hidden treasure) of the book of the universe the world of spirit and matter was created from Kaf (ك) form of a pen. And Noon (ن), the form of which resembles an inkpot

is ever brimming with the ink of the command 'Be' with which the scribe of K.N. (كن) is writing the book of the world of Command with the pen of power.

ن - والتلم وما يسطرون

"N—and the pen what it writes."

It is strange that the origin of paper, pen and ink is the same. Paper is prepared from the pulp of trees. Most of the pens are twig of trees. The ink is prepared from vegetable matters i.e. charcoal and gum etc. Just as their origin is the same, the creation of first growth of the book of universe is also from one matter which was in the form of a cloud of dust; like matter, ether or air. God the Most High caused the world to appear in this form of cloud first of all. Then he threw on it the light of His attributes of Creator and Painter and that dust appeared in the form of the world of command and the world of matter or the book of the universe. As is said in a tradition: "The world was like cloud. He threw His light on it and it appeared." Both the worlds (viz. the world of Command and the world of Creation) appeared from a fine element like air. Because our material world is a reflection of the first growth of the Invisible world thus the two worlds of command and matter were similarly formed. And in our world a mental world of the world of command and an outside world of the world of matter were created from ether and air. It is an accepted principle of science that all the solid objects in the world were formed from different combinations and variations of these fine etheric elements. On the other hand, at the time of talking, on

account of the different motions of the parts of our mouth different elements i.e. single letters are formed. Words are formed from the combinations of the element of letters and they formed the different languages of the world. In short in this material world there appeared (1) the material solid, external world of matter and (2) the mental world of command. Says the Most High :

آيَاتُ قُرْآنٍ - وَ مِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَ الْأَرْضِ وَ
اِخْتِلَافُ أَلْسِنَتِكُمْ وَ أَلْوَانِكُمْ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّلْعَالَمِينَ ؕ

"And amongst His signs or the creation of the heavens and earth and the difference in your languages and colours. In these there are signs for the peoples".

The origin of both has appeared from ether or air. Now to our minds these languages composed of letters and words are the means of understanding the names of the outward solid objects, their properties and realities. Without the languages the outside world lies in an atmosphere of ignorance. If the realities of object do not reach our mind through languages, the existence and non-existence of the world would be alike. Now as the elements were composed by the different movements of ether or air in the outside; and the different objects of the world came into existence through the combination of the elements, and material world came into existence in the outside where trees, plants, vegetables, fruits, flowers, gardens, orchards and innumerable other things came into existence ;

similarly, the different elements of the letters appeared from the different movements of ether or air and from the combination of the elements of the letters, words and sentences were formed which gave rise to the different languages of the world and the various books were written through the languages; amongst which are the revealed Books. In short, the opposite to the opaque material world there appeared a mental world like the world of command composed of their realities, attributes and meanings and different books of science and arts were composed. Thus mental orchards, rose gardens, millions of proverbs and books were composed. Outwardly man is composed of material elements—a dusty frame of flesh and bones surrounded by the material world. Occasionally his elemental body avails of these material things as need arises. But the esoteric personality of a man viz. the spirit which is an Invisible Creation of the world of Command avails of the object of the imperative world and derives mental benefit and food. In short, esoterically all the prophets, messengers and perfect saints are granted refined personality inscribed with the name and the holy sentences of the bright letters of God the Most High. Like the spirit and soul when this refined personality enters the elemental body of the gnostic, it colours his real spirit in its own colour and through that bright personality he involuntarily acquires all the spiritual sciences and arts, esoteric favours and blessings and spiritual powers i.e. revelations, miraculous powers, inspirations, events, manifestations, flight and

travel on earth and heaven, and nine firmaments (نوناك), empyrean, chair and stratum etc. God the Most High has called this bright personality (كلمه طيبه) the word of faith. Now the question arises how does this bright esoteric personality inscribed with the name of God enter person's body and what are the conditions of its entrance and the means of acquiring these bright esoteric personalities? Let it be known that there are many ways of acquiring it i.e. all the virtuous deeds viz. piety, renunciation, trust in God, humility, patience, gratitude, submission, satisfaction, generosity politeness, kindness and affection etc. and all kinds of worship, devotion viz. prayers, fasting, pilgrimage, alms, recitations etc. The correct discharge of all these prepares the ground for the bright esoteric personality in the body of man and for the cultivation of the holy tree of His personal name Allah and the folio of the heart and the tablet of the spirit is cleansed for the inscription of these bright sentences. Then there is need for throwing the seed of commemoration of His name Allah and His name Allah, in the field of heart. Because the field is useless without the seed. When the field is arranged, it requires irrigation which consists of the company and attention of the perfect guide. No matter how best the tablet and paper of the heart of the seeker be prepared through virtuous deeds and worship, a perfect scribe is indispensable for writing on it. If the ploughman is perfect he converts saline inferior land into cultivable land by application of manure and by sowing in it the seed of His personal

name Allah and irrigating it with the water of his attention, he converts the fallow land into a garden of paradise. The perfect scribe clearly and easily writes on it the words of Allah with his pen and ink. But in this world such a perfect guide is rare like the phoenix. The presence of a perfect guide is an invaluable bounty: "His body is, so to speak, litho-plate of perfect block permanently inscribed with the Name of God and His evident signs. No sooner the block of the heart of the guide touches it, he immediately imprints with the sentences of Allah and unites him with God.

How fortunate are the people who become the bright mandate of the word of faith and reach the exalted Court of God the Most High, or become the holy trees and prepetually swing in the paradise of affinity and union. Says the Most High:

الم ترا كيف ضرب الله مثلا كلمة طيبة كشجرة طيبة اصلها ثابت و
فرعها في السماء تولى اكلها كل حين باذن ربها.

"Don't you see how God relates parables? The word of faith is like a holy tree with firm roots and its branches in heaven which yields its edibles at all times by the permission of its Lord":

آنانکه زیر سایه سهرت مقام شانت
در دل چرا تخیل بال هما کنند
شوریدگان حسن جلال و جمال بار
تسکین دل بملک دو عالم کجا کنند
دیوانگان بادیه بیای عشق او
هفت آسمان بچشم زدن زیر پا کنند

The people who have abodes under the

shadow of your love, why should they think of the feather of Huma? The true lover of the beauty and glory of the Beloved, do not satisfy the heart with the dominion of the two worlds: His desert-traversing mad lovers, cross the seven skies in the wink of the eye.

Some ignorant people consider this matter very easy and regard the perpetual paradise and Divine proximity as child's play. A person can never become a true Muslim by merely being born in the house of a Muslim and coming into the fold of Islam by way of a legacy from his forefather. Moreover, it is the height of short-sightedness to formally obey the external fundamentals of Islam blindly and to regard it as everything or to regard mere verbal confession and a bit of physical exercise and monetary sacrifice as a sufficient price for eternal paradise and Divine proximity! This bargain with God the Most High is not so cheap!

هر دو عالم قیمت خود گفته نرخ بالا کن که ارزانی هنوز

"O Lord! Thou hast asked the two worlds as Thy price: Raise up the bid for Thee are still cheap."

Remember that God the Most High cannot be understood through mere discussions or blind following and external acts: and the external verbal knowledge can give no clue to the prophecy and messengering of the Prophet and his special spiritual power or miracles or the reality of the revelation of the Prophet or his spiritual Flight or Ascent. It is on this account that all the times

the verbose scholars keep quarrelling about the Prophet's knowledge of the unknown, observation of God in this world, the reality of the Essence, miracles and other problems. A true follower is one who follows in the footsteps of his leader. Therefore, unless a person follows in the footsteps of the Prophet of Islam and acquires some of the special virtues of prophethood he can never truly be a Muslim and a faithful follower, a pure sincere man of faith. Things heard cannot be like things seen. Unless a person receives revelations or at least sees true dreams which are admitted to be an ordinary part of prophethood, the reality of revelations cannot be understood through mere discussions and reading the accounts of revelations in books. Or unless a person himself acquires miraculous or supernatural powers, he cannot form a correct idea of the miracles and the true signs of the prophets through mere intellectual argumentation and verbal proofs. And unless a seeker acquires the degree of esoteric flight and travels in the spiritual world he cannot understand the reality of the Ascent of the Prophet through mere narrations: nor can he solve physical and spiritual differences of the Ascent and its difficulties of dream or waking. A handful is a sample of the stock and a tree is judged by its fruit.

A dead candle stands no comparison with the living sun. Behold the great difference between the two.

Truly speaking, to be a true follower is a very difficult task. A sincere follower is one who

follows the Prophet step by step and reaches his esoteric stage and the Prophet (p.b.u.h.) calls him a follower with his truth-interpreting tongue. It is no use being a follower in name only. Different is the lion painted on the carpet from the lion in the reeds.

Some people on failing to acquire this rank console themselves by denying these esoteric stages and spiritual ranks or lay interpretations on them. These people take in pride the external form of Islam and bookish and acquired knowledge :

خوبانه دل خور که شراب به ازین نیست
دندان به جگر زن که کباب به ازین نیست
در کتز و قدوری نتوان یافت خدا را
بر صفحه دل بی که کتاب به ازین نیست

Drink the blood of the heart for there is no better wine. Bite with the teeth at your liver for there is no better roasted meat (Kabab). God cannot be found in Kanz and Quduri (religious books). Read the folio of the heart for there is not a better book than this.

Religious mentality has disappeared from the world and truth and falsehood are indiscriminable. By writing a few books some people have laid false claim to prophethood and the blind idiots have become ready to believe in them. God be praised ! What an ordinary thing was made of prophethood that a decent shop has been opened by writing a few ordinary books and thousands of idiots and fools desired to purchase this imaginary merchan-

dise without weighing it :

هر چند زمانه مجمع جال است درجهل نه حال شان یک منوال است
 کردن همه ایک از یک نادیده قرق خر عیسی و خر دجال است

Although the world is a congregation of fools. But in foolishness they are not all alike. All are idiots but from the one to the other, there is the difference between the ass of Jesus and that of Anti-Christ, Dajjal.

In the world we cannot find a follower in the true and real sense of the word. God the Most High is my witness that in order to become a follower I had to roam in jungles and mountains for many years, to drink the liver's blood and turn the blood into perspiration. I had to adopt many hard journeys in this thorny and difficult path in the search of God. Should these be narrated the hearts would tremble and the livers would shiver. The beauty of it is that in this path there has been found eternal wealth every moment and a stage and place at every step. Yet it does not befit me to claim this with my own mouth. Alas ! what a big claim it is that by merely studying books people have become saints, nay even prophets by sitting in their houses. But it is the age of independence. Who is there to ask him even if a man claims to be a God. As long as there is abundance of fools in the world crooks and cheats will enjoy to the full. When people begin to pay for useless bits of glass as jewels why should not the worldly crooks think a boon of such golden chances and open a jeweller's shop and the real jewellers should close down their

shops :

امروز قدر گوهر و خارا برابر است سرکین گاؤ و عنبر و سارا برابر است

"Alike is the value of a jewel and flint today,

Alike are the cow's dung and pure amber."

How much folly it is that with nothing in their house to eat and dying of starvation they are inviting to meals thousands of people from outside; calling them to the house saying "Come, everything is ready."

آن قوم که سجاده پرستند خرد

زیر آن که بزیر سالوس در اند

وین زو همه طرفه تر که دردیده زهد

اسلام فرو شدند و ز کافر تر اند

The people who worship only the carpet of saint-seeming are donkeys. Because they are prey to fraud and deceit. But this is strangest of all that under the garb of piety, they sell Islam while they are worse than infidels.

Now first of all it is very difficult to find a perfect guide. If one comes across one it is still more difficult to recognize him because to the best of their capacity the real men of God conceal themselves behind curtains like houri-faced beauties and fairy-faced beloved and don't open shops of nudism and lewdism in the streets like prostitutes.

بری نهفته رخ و دهر در کرمه و ناز

بسوخت عفن ز محبت که این چه بوالعجبی است

The fairy has covered her face while the demon is in display and coquetry. My intelligence burnt down in astonishment at this wonder.

CONCENTRATION ON HIS PERSONAL NAME ALLAH
IS THE REAL THING

Therefore it behoves the seeker after God to continue the commemoration of Allah and concentration on his personal name Allah day and night because now-a-days truth and lawful food is nowhere to be found in the world. People lack the grace of the former pious people to engage in virtuous deeds, hard labours and self-denial. There is great reduction in discharge of prayer, pilgrimage, and alms. All that happens takes place in the form of customary display. Therefore, concentration on His personal name Allah is the best occupation in these days of dearth of men, actions and reforms. The seeker very soon succeeds through it. The seeker ought to light the lamp of His personal name Allah in every limb of the body and enlighten the entire body with its light.

Concentration on His personal name Allah is a man of gain without pain. He who always keeps himself busy in concentration on His personal name Allah, attains the secret without labouring and observation without self-denying. All the prophets, saints, religious leaders, companions, scholars, faqirs, dervishes, men of genius and power have reached the highest stages through His personal name Allah. All the prophets (p.b.u. them) and munificent saints have got their miracles, revelations and miraculous powers through the blessing and meditation of His personal name Allah. Concentration on His personal name Allah was the manifest light which Gabriel the trustworthy put in the form of a

bright seed in the breast of his holiness. The Prophet Muhammad (p.b.u.h.) in the cave of Hira by pronouncing the words "Read in the name of your Lord" which later on came into view in the form of the tree of Quran from his truth-interpreting tongue. It was the spiritual Rafrat and esoteric Buraq which took his holiness to the seven skies, Empyrean (عرش) and Chair (كرسى) on the night of Ascent and got for him the rank of the place of "two bows space" (قَاب نَوْسِين) and confronted him with the great signs of the bright spectacle of God the Most High. It was the bright hand and staff whereby Moses (p.b.u.h.) relieved his nation from the tyranny of Pharaoh and his premier Haman. It was the inscription in the signet of Solomon (p.b.u.h.). It was the blessed letter of His name as came in the Holy Quran :

آيَاتُ الْقُرْآنِ - إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"This is from Solomon and this is in the name of Allah the Most Merciful, the Most Compassionate."

Which had esoterically enchained Queen Bilqis, all the Jinn, men, animals and birds in the chain of his subjugation. It was this holy Name which sailed the Ark of Noah in the great ocean with the oar of "in the name of God it starts and stops" and saved it from the Deluge. In short all the prophets and saints receive the esoteric electricity from the power-house of His personal name Allah. Now too all these pious beings swim in the ocean of the purgatory of this holy name like the brilliant fishes.

He who wants to meet them ought to dive in the river of light of His Name and see them. His personal name Allah is the world revealing mirror of Sikandar. In the telescope of this Name the concentrator studies the fortune-book and views the spectacle of the innumerable worlds on the nail of the thumb or on the palm of his hand. The concentrator enjoys undisturbed secrecy in his breast. The bridal chamber of his heart gets independent of the parlour of the water and clay (i.e. this world). He enjoys secrecy in public and publicity in secret (viz. spiritual assemblies) in his breast (خلوة در الخن و الخن خلوة) verses by the author :

اسم میں دیکھ لیا ہم نے مسمیٰ آخر
 کہل گیا شقی و تصور کا معا آخر
 اسم کو جسم بنا جسم کو کر اس میں فنا
 پھر انا انت کہو اور سر انت انا
 اسم اللہ کے تصور سے لقا ہوتا ہے
 جام جم کی طرح دل سینہ سقا ہوتا ہے
 ہر نبی اور ولی غوث و قطب اور اوتار
 شیخ و صوفی و دراویش و تندہر زماہ
 سبکو جو معرفت و قرب ہوا ہے حاصل
 سب تصور سے ہوئے واصل و عامل کامل
 نیر اسم کے انوار سے سب نور ہوئے
 برکت اسم سے سب ناطق و منظور ہوئے
 کنج دارین کی کنجی ہے تصور یارو
 بخت یارو ہے تو کر لو اسے باور یارو

We saw the Named in the Name, at last. The riddle of exercise and concentration was solved at last. Make a body of the name and annihilate your body in it. Then say "I am Thou" and hear "Thou art Me." Visage is acquired through concentration on the name Allah. Heart and breast are cleansed like a world-revealing

cup of the king Jamshed. All prophets, saints, ghaus (غوث), qutub (قطب) and autad (اوتاد), sheikhs, sufis, dervishes, qalandars and exotics. All had gnosis and proximity that they enjoyed through concentration; and became united, operators and perfect by it. All lights come from the light of the Sun of the Name. Through the blessing of the Name all of them saw and were seen. Concentration is the key to the treasures of the two worlds, O friends! If fortune helps you, believe it, O friends.

The Mesmerists, hypnotists and spiritualists in Europe have copied Islamic concentration on His personal name Allah. They practised fixing their gaze on a particular thing i.e. a crystal, the flame of a lamp, or an electric bulb—in short, they practised fixing it on some bright object. They call it concentration. Thus, through practising concentration and meditation they acquire an electric power and power of attention through which the operator pays attention to his subject and makes him unconscious. He makes him sleep a magnetic sleep and works in his subconscious mind through his (operators), will-power and suggestion. Whatever he orders, the subject obeys. But since this power is a creation of the elemental body, and a raw, imperfect process of the terrestrial self, the operator of this science astonishes unintelligent and ignorant people by showing them mere terrestrial incidents and material tricks and exoteric shows in the place of the hierarchy of man. Some mental and nervous diseases can also be cured by it. But it cannot

yield any permanent and real spiritual profit. Because the fields of the spiritualist, mesmerist, and hypnotist are confined to the lowest hierarchy of man and cannot proceed further. It has no access to the hierarchy of Angels. Hence elemental man in it remains confined to matter. The philosophy of this raw and imperfect power is as follows :

When all the human senses and power of imagination are concentrated on one object, the illumination of an electric energy is produced in it. As when the rays of the sun are collected on a point after passing through a lens they acquire heat that can burn other things like fire. Similarly, when human thoughts and senses are focussed on a point, an electric power is generated whereby a weak person *viz.* the subject can be rendered unconscious. But the object of concentration of the men of this science is a material thing and imaginary dot utilized for the concentration of thoughts only. Hence, the whole affair of the spiritualist, mesmerist and hypnotist is confined to this material world and lowest place of the hierarchy of Man. It has no connection with the spiritual world. But if instead of an imaginary material dot, one focusses his thought on the noble figure of His personal name Allah, *i.e.* incessantly practises writing His personal name Allah in the heart and brain, he will thereby acquire an imperishable esoteric electric power directly connected to the ocean of light of that Unparalleled, Everlasting and Imperishable Essence who is the beginning and end of the entire universe and whose bright spark is the

source of all creation ; whose smallest attribute is this : "When he desires He says to it become and it becomes into existence and whose ordinary rank is "Verily God is Omnipotent." By practising meditation and concentration on His personal name Allah in the eyes, the light of the observation of the Named comes into the eyes and in the bright telescope of His personal name Allah a terrestrial man can see the illuminations and senses the hierarchy of God and esoteric world. Because the Sun of the Named with all the colours of the names and attributes is shining in the royal mandate of His personal name Allah. If concentration on His personal name Allah is practised in the ears, the esoteric ears are opened and one begins to hear the spiritual and angelic sounds and becomes a man receiving inspiration.

When the concentrator writes His personal name Allah in his heart, brain or other particular places of the body, the electricity of the light of His personal name Allah is produced in the concentrator. That electricity is connected with the Named, i.e. the mind of the light of the Essence of the Creator from where the heart and brain of the concentrator receive the electric waves of the unseen light, brilliance, sound and other attributes of the esoteric electricity. The body of the concentrator is filled up with the electricity of the spiritual light. The seeker disseminates the waves of the light of the brilliance, power, sound and other attributes of the esoteric electricity in both the worlds. Today we see that through the

material electricity every kind of power, light and sound etc. are transmitted to places thousands of miles apart in the twinkling of an eye so much so that light is changed and the forms of the speaker also appear clearly. The way that this material electricity can be the source and medium of transmitting power, sound and light etc. from one place to another, the esoteric and spiritual electricity can be the source of transmitting the waves of light, brilliance, energy and other lights of attributes and Names from the power-house of the breast of a perfect guide into the bodies and souls of millions of followers. Through these esoteric waves various divine incidents and doubtless victories descend on the gnostic and he builds in himself the radio station of inspiration, television of revelation, machinery of miraculous powers and electric power-house of illuminations. Thus the esoteric telegraph offices, telephones, radio stations, wireless and television are fixed in every prophet and saint.

His personal name Allah is the origin of the entire universe, all favours and blessings of God are acquired through it and it is the source of all lights and secrets. When instead of verbal commemoration it is written through concentration and meditation in the particular places of the body, all the bright names which are the origin of all the favours and blessings illuminates within the person through which his inner-self, i.e. heart, becomes alive. Because commemoration of God is the commemorator's attribute 'Remember Me' and the

writing of His personal name Allah is its natural bright inscription of God the Most High's illumination "I'll remember thee." The human heart is the real seat of commemoration and the true internal stomach for this spiritual food. Therefore there are many dangers in transferring the commemoration from the tongue to its real seat *viz.* the heart. Because when a man engages in verbal commemoration the devil does not allow its effect to reach the heart and over-floods the heart with worldly sensual and extraneous thoughts produces a tumult of satanic doubts and reminds him of innumerable forgotten things and turning away the face of the heart from God the Most High, sets it towards others, and does not allow the commemoration to affect the heart because the heart can think of only one thing at a time: "God has not put two hearts in the breast of a Man". Hence the experts have devised a few conditions and essentials and different regulations and some laws for transmitting the verbal commemoration to the heart. For example, eating the lawful and speaking the truth have been put forward as the foremost essential conditions of bringing into practice the Divine Names, verses of the Word of God, Quranic chapters and other sentences. The other different conditions and essentials for the various holy verses and recitations prescribed are the alms; lock; expenditure; seclusion; fixing of time and place; abandonment of animals' flesh *viz.* recognition of the auspicious and in auspicious times; perfect permission; practical exertion and the

cleanliness of person, place and clothes. If any of these conditions for external recitation remains unfulfilled or there are some short-comings in discharging it, the recitation becomes ineffective and the deal is upset. For this reason many people put inexhaustive labours but cannot derive any benefit from recitation and finally deny and disbelieve the effect of recitation of Divine Names and the Holy Book. But if instead of verbal recitation the commemorator writes this Name with his mental finger of imagination on heart or some other important parts of the body, he is relieved of all the troubles and retreats of external and verbal recitations and of all the conditions and restrictions and thus the commemorator reaches the real destination of commemoration i.e. the light of the commemorator God. O seeker, if you have understood our talk and the riddle of the Name and the Named, believe that you have filled your skirt with the desirable jewel. Because, we direct you towards a water of immortality in search of which thousands of seekers have spent their lives and for a drop of which the seekers have been facing hardships and troubles for years and have been yearning for it but could not get it. Verses by the author (God forgive him).

سر آب یا تو گویم نه در سراب بوم
 بدر از چه آب جوی به بر است آب جوم
 من ازان سراب مستم که بداد در السم
 نه بخواب اندر استم که حدیث خواب گویم

O boy ! I am leading you to the spring of
 the water of life and not towards the mirage

Why do you seek the water outside? the source of it is in my breast I am intoxicated with wine, which he gave me on the day of Eternity: I am not dreaming so as to relate the story of dream.

There are two methods of commemoration: (1) verbal with the tongue; and lips (2) Mental with the mind and thought. One is the commemoration with the tongue and lips. The second is the commemoration through concentration and imagination i.e. the eye of insight: God the Most High mentions both these methods in the magnificent Quran thus:

أَيُّتِ قُرْآنَ آلَمْ تَجْعَلْ لَهُ سَمْعَيْنِ وَبَصَرَيْنِ وَفَهْمَيْنِ وَهُدًى لِّلْغَدَّيْنِ ۚ

"Didn't We give him two eyes, and a tongue, and two lips and We have shown him two paths?"

Thus the path of the tongue and lips is that of the external commemoration with the tongue. The path of concentration and meditation is that of commemoration with the eye. Therefore, when the seeker practises concentration on His personal name Allah and it gets fixed up in the heart of the seeker, an electric spark of illumination of lights comes out of His personal name Allah whereby the seeker is drowned in that flame of the lights of observation and the esoteric personality of the seeker is traversed and quickened in that personal light and the course of interview and observation is permanently opened for the seeker. So the sublimest, highest, most perfect, complete and collective of all commemorations is that of the eye i.e. concentration on His personal name Allah is the pith of all commemora-

tions. All the other methods of commemoration are its branches.

Some people will say that His personal name Allah is a word composed of four letters viz., A, L, L and H (الله). When we utter this word with the external tongue or write it on paper or see it with the eye we see in it no weight or any sort of heat, coldness or some other kind of effect, pleasure or power etc. How should we know that it has influence, light, brilliance and power enough through which veils and shadows of the soul sin and slackness be removed and that it has esoteric heat enough through which the terrestrial egg of a person is incubated and the divine bird of the heart becomes alive. Or that there is an esoteric electricity concealed in it by riding in the lift of which the commemorator and concentrator reaches the holy and high court of God the Most High. Pronouncing the Name of Allah with the external tongue or writing it on paper or merely beholding it with the eyes is like a person's holding a medicine e.g., quinine or a piece of arsenic on the palm of the hand or beholding it. Thus what effect of the medicine or arsenic can be felt in this way? Because a medicine exercises its influence in its particular place, viz., the stomach or liver and especially by mixing with the blood. For example, if it is desired to feel the effect of arsenic it should be taken down the throat to the stomach. Then it will be clear that the white piece of arsenic which appeared a harmless thing like lime on the palm of the hand, proved to be an atom bomb for the body and soul and shattered it

into pieces on going down the throat and reaching the stomach and liver. Similarly a useful and beneficial medicine e.g., an antidote shows its effect on entering the human body. A thing is effective in its appropriate place. Moreover if the essence of a medicine is extracted and infused into the blood through an injection or subcutaneous syringe it quickly produces a useful or harmful revolution in the body. In short, concentration on His personal name Allah is the extract of the entire glorious Quran and great names of God. The human heart is its stomach and esoteric womb. If it is repeatedly recited with the external tongue and taken to the esoteric stomach of the heart with all the conditions and essentials of commemoration, it will most certainly manifest its influence. Or if it is written and taken to some other particular place of the body through the injection of concentration or meditation it will be found out that the word Allah composed of the four letters which appeared a very ordinary and ineffective thing when placed on the palm of the hand or expressed by the tongue or seen by the eye after reaching esoteric womb proved itself to be a dynamite of esoteric power which dispelled all the sensual and satanic darknesses of the body and made it eternally alive, illuminated with the innate lights of God the most high. The part of the body in which His personal name Allah gets written in bright letters through concentration or meditation is thereby esoterically revived. When all the essential parts of the body of the seeker are inscribed with the bright writing of His

personal name Allah, a bright, invisible personality of the seeker gets alive in the esoteric world and the seeker-traveller is, so to say, reborn with the bright, esoteric personality in the invisible world and the world of spirits. Then he receives nourishment and training at the hands of the spiritual parents until he becomes a proper, bright child. Bright education is imparted to him by the spiritual teachers in the esoteric school. There are different schools of souls (نفس), colleges of hearts (قلب) and spirits (روح), and universities of the innermost self (مر). The alphabet as well as the language, curriculum, system of education and books of the bright science are also different. The earth, sky and universe there are also quite different. Things heard cannot be like things seen :

دل گفت سرا علم لدنی هوس است
تعلیم کن اگر ترا دسترس است
گفتم کہ الف گفت دیگر گفتم هیچ
در خانه اگر کس است یک حرف پس است

The heart said I desire esoteric knowledge. Teach me if you have the power to do so ! I said letter "A". It said "further" I said : "Nothing" but letter A. If there is one intelligent, a word is sufficient.

It means that this is the path of the esoteric body and its esoteric senses. The elemental body has no access there :

ہائے ظاہر رو ہمیشہ راہ ظاہر سے رود
قطع راہ باطنی ہا کار ہائے دیگر است

The external foot always travels the external road. To cross the esoteric path is the task of

other feet.

The fraudulent priests and pirs have highly defamed Islamic mysticism and spiritual science. This science was the rightful legacy of the Oriental whereby they could rightly boast over the Europeans. In fact the orientals possess nothing if they do not possess this eternal wealth and perpetual felicity. With regard to this science the only claim of our so-called Sufis is that of a glorious ancestry. Or at places the empty dress and fables of spiritualism are left behind. The Europeans are acclaiming this science anew and these notorious and self-sacrificing people are stacking their heads and lives in search of it. Though they are in its initial stages at present the day is not far off when they will find out this felicity and treasure of the two worlds. Because life signifies practise and exertion. Mere claim of legacy and right are vain :

زندگی جهد است استحقاق نیست جز بعلم النفس و آفاق نیست

"Life means exertion, not a right. The real life is achieved by the knowledge of the visible and invisible worlds."

The great merit of this nation lies on this that if one of them undertakes a new adventure or begins to investigate a new invention, discovery or science, the entire nation encourages him. Even the Government supports him. But look at the evil-heartedness of the East. If a man in simple clothes brings down and shows them stars of the high empyrean or diving into the deep sea of the invisible worlds brings out those invaluable pearls which are unique in the world they wouldn't look at these ; in the first instance. But if they see that he is being re-

spected, a whole world will turn out to be his enemy out of jealousy and he would be disgraced so much so that he will be compelled to hide himself in a corner of seclusion and solitude. In face of the bodily and property stakes which the Europeans are risking, we Muslims ought to die of shame. In this connection we will submit a few incidents of those people by way of an example.

Mrs. Ray Nobles, a Christian woman, made a testamentary gift of twelve lakh dollars to be expended in religious and national charities. The despatch of a mission for religious propaganda to New Guinea Island—thousands of miles away from Jerusalem was under contemplation. A Christian traveller was sent there in 1771 to survey the condition. In utter dejection the traveller sent the following report to the London Biblical Society :—

"This place is inhabited by large and dangerous crocodiles and highly venomous snakes. The inhabitants are so cruel and bloody that one should not think of stepping between them."

He got the following answer from London :—

"It is sufficient information that men also live there and where there are men the missionary must reach."

So that a mission was sent there from London on which the London Biblical Society spent one crore and thirty lakh pounds in connection with propaganda. This is an ordinary example of the monetary and physical sacrifices of those people, in religious and spiritual matters. Look at the sacrifices of others and ease-lovingness of ours in religious matters.

THE DIFFERENT ESOTERIC PERSONALITIES IN ISLAMIC
THEOSOPHY

In the technology of our ancient munificent Sufis the lowest esoteric personality or elementary essence of life which Europe has just come to know about is called the etheric personality of soul. This etheric personality is present in every man in a raw and incomplete state. A man enters into dream through this personality. With our ancient perfect faqirs and true gnostics the lowest esoteric personality is that of the soul. Higher personalities than this are gradually born in a man through travelling the esoteric path which are called the etheric personalities of the heart (دل), spirit (روح), secret (سر), hidden (خفی), most hidden (اخفی) and Ego (آ). The Europeans have no knowledge of these other higher personalities. They have only come to know the etheric personalities of the soul which is wearing the elemental body like a dress. When it enters the world of dream it assumes an esoteric resemblant form. The hierarchy of Man is its domain. In this domain the soul also encounters lower spirits, Jinn and Satans because these lower spirits of the invisible worlds also live in this domain. The place of this esoteric personality is Shariat or the religious law. This is to say that, it acquires esoteric progress and spiritual elevation through obeying the religious law. Its esoteric flight and travel is "Towards Allah" i.e. that in this place only one's direction and inclination is towards God, the Most High. In this place the affair of the traveller is confined only to conversation, commemoration, saying and hearing. The state of such a traveller is

only an inclination towards God the Most High. The colour of this esoteric personality is blue and its commemoration is:—

"There is none to be worshipped except Allah. Muhammad is the Prophet of Allah. The name for its concentration is Allah."

The soul is continually cleansed through observation of the religious law, attention and affectionate glances of the perfect guide; and austerity and self-denial in commemoration and meditation. Then the self becomes accusative (لواحه) from depraved (اساره); inspirative (ملهبه), from accusative tranquil (مطمئنه) from inspirative. Thus there are four stages of the self.

Every self is identified by its demeanour. So that the soul depraved (اساره) always contemplates and inclines towards evil, sin and satanic doings. It is always engaged in sexual and sensual thoughts like eating, drinking, sleeping cohabitation and the like. He can never think of death and has no faith in the day of resurrection and reckoning. He is so engulfed in his sensual and worldly ideas that he cannot spare time to think of religious things. The esoteric semblance of such a soul is that of an unlawful animal or bird. Now and then God the Most High shows him the resemblant form of His soul in the esoteric world of dream by way of admonition and information. As He says:

آيَةُ قُرْآنٍ - وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ

يَخْلُقُ إِلَّا أُمَّةٌ أَمَّا الْكُرُوءُ

"There is no animal on earth or bird flying

with its two wings but they are groups of your resemblances."

To the man with depraved self (نفس اماره), the esoteric malady or vicious character of the self is shown in the resemblant form of some particular animal, in a dream. In a dream he sees his self in the form of a swine, dog, monkey, wolf, jackal, or a snake, mouse, scorpion etc. or a flea, louse, etc. or amongst the birds a vulture, kite, crow, etc. He sees his place and stage in the form of a latrine, drinking pub; gambling-house and his food in the form of dirt. In short, these are the esoteric resemblances of the self which continually change and every form is known by its character and habits. For example, the form of a swine indicates the self eating unlawful and as a pimp. The form of a dog indicates greed, ambition and love of the worldly wealth. A snake is the quality of injuring the people with the mouth and tongue. The sight of a monkey indicates the disease of mockery and criticism. And so on and so forth. When a fortunate-seeker cleanses his soul through observation of the religious law, commemoration, meditation and austerities, his soul makes progress and becomes accusative (لوامه) instead of depraved. Then his resemblant form is that of a lawful animal e.g. a camel, goat etc. or a fish and lawful birds. Accordingly, he sees his place and stage superior. In the third stage the soul inspired (ملهمه) comes out of the stage of animality and steps into the place of humanity. But as long as he does not attain perfection in this stage and is not relieved of all the

deformities and defects and animal diseases, he sees his soul in the form of imperfect persons like the defective, diseased, crippled, ugly, destitute and ignorant etc. In the fourth stage when the soul becomes tranquil (مطمئن), the traveller sees his soul beautiful, healthy, in the form of a rich man, qazi, official or some pious man: in dream or trance amongst the buildings he sees a court, mosque, hermitage, house of Allah, Mecca, the sacred and Medina the illuminated. Also remember that it is not essential that the person with the soul depraved should invariably see a swine, dog and donkey etc. in dream. Or that the man with the tranquil soul should always see good things. No, our statement means that, if it is desired to show some one his esoteric resemblant form in dream or trance, he sees his soul in its real resemblant form on particular occasions. Else, the common fools and people ignorant of God have neither any sense of their esoteric ailments nor can they see them. Generally these resemblant forms are seen in some mirror. They are especially shown at a time when a person is engaged in their reformation. For example, if a person begins to cleanse the soul depraved through prayers and supererogation, he will most probably see the soul in this way ! He has entered a mosque and a dog or donkey is standing there or he is offering prayers but in an unclean place or building. Or if a man is cleansing his soul through recitation of the Quran he will see the resemblant form of his soul in a place where the Quran is being read. Or if one has got a patron guide, he will see the

resemblant form of his soul in the presence of his guide, in a dream or trance. To sum up, the above-mentioned persons have seen the resemblant forms of their souls in the different mirrors of prayers, Quran and patron and so on.

The personality higher than the personality of the self is that of the heart which possess great vastness, grandeur, power of wisdom. Just as the etheric personality of the self is the marrow and essence of life of the elemental body, the etheric personality of heart is the real marrow and essence of life of the etheric personality of soul. When this etheric personality is revived in the body of the traveller through the mercy of God the Most High and kindness of the perfect guide, the traveller comes out of the hierarchy of man and steps into the hierarchy of angels. The vastness and expanse of the hierarchy of angels compared to hierarchy of man is like the entire material universe compared to the narrow and dark womb of the mother. To put it otherwise, the relation of the mother's womb to this material world is like the relation of this material world to the hierarchy of man and the same is the relation of the hierarchy of man to the hierarchy of angels. In short, the hierarchy of angels is the domain of angels. In the domain of angels the pure spirits of the people of heart also dwell. Its place is *Tariqat* (طریقت)—the Path. In the religious law (شریعت) the seeker is nearly a man of conversation i.e. that is to say that he confines himself to a mere narration of the attributes and states of his God and hearing them he is pleased at a future

promise of union after death and consoles himself with a mention of His rewards and bounties viz. the paradise, houries and palaces and keeps sitting in expectation of them. But in the Tariqat—path (طریقت),—the traveller begins to walk towards God the Most High in this very world. The man of the shariat (شریعت) religious law is a man of talk while that of the path is a man of action. His travel is Lillah i.e. whatever he does he does it for God. In his gait he employs intention and presence of the heart instead of external physical actions. The intention and presence of heart enjoy a special importance in the path. His state is changed from inclination (میل) into love (محبت). The colour of the light of this etheric personality is yellow. Its commemoration is "None is to be worshipped except Allah" and the name for its concentration is 'Lillah' (لله).

In this stage the traveller meets the angels. Occasionally he sees the recording angels coming and going to him and give him inspiration and information about good and evil. Whenever some person is about to die in his house, street or city, he sees the Angel of Death (عزرائیل) with all his other assistant angels descending from the heavens, taking out the soul and taking it to heaven. Through this he can also find out the blessedness or wretchedness of the soul. Sometimes, at the time of commemoration and recitation of Quran he can see the angels descending from the heavens in various forms. He greets and meets the angels who derive sustenance and prescribed meals from the extra light of the commemoration and recitation of the man and visit

him. In this stage the angels please the seeker with their esoteric tidings and spiritual signals day and night from which his heart receives consolation and pacification as is the divine command. "Verily those who said : "God is our Lord and then stuck to it—we descend on them. Our angels who greet them not to fear and worry and make joys for the paradise promised to you." No doubt is left in the eyes of the traveller when his heart is revived with the commemoration of God and his eyes are brightened with the light of truth.

"The heart never blunders in what he sees (esoterically)."

There is a vast universe in the heart which is compared to the empyrium of Allah. The sensualist people who consider the heart as a coagulated piece of flesh know nothing about its grandeur and vastness. It is related in a tradition that when Adam (p.b.u.h.) was born his head touched the Empyrium. Then Gabriel (جبرائيل) (p.b.u.h.) put a handful of dust on his head and he assumed the present small dusty form." In short, this also refers to the angelic esoteric personality of the heart of the seeker. It is said in another tradition :

"When a faithful falls asleep during commemoration. God the Most High creates from his commemoration under the high empyrium a bird with seventy thousands heads and seventy thousand tongues in each head. With every tongue the bird commemorates God the Most High like the commemorator and he receives his reward."

This also means that when a commemorator falls asleep during commemoration or enters into trance, through excess of commemoration the senses take that commemoration to the etheric personality of the heart and the commemoration is transferred from the soul to the heart. And since at the time of sleep or trance the tongue along with the other senses is suspended of commemoration, the esoteric personality of the heart immediately takes up that commemoration during sleep or trance and the heart begins to commemorate Allah. Sometimes the commemoration is transferred from the etheric personality of the heart to that of the spirit and the latter begins to commemorate Allah. The bird under the Empyrium referred to in this tradition means the etheric personality of the spirit. The rank and the reward of the etheric personality of the heart uttering Allah once is equal to that of the external tongue pronouncing it seventy thousand times. Similarly if the esoteric personality of the spirit pronounces Allah once its rank and reward is equal to the etheric personality of the hearts pronouncing it seventy thousand times. Hence in the tradition the spirit has been compared to a bird which has seventy thousand heads with seventy thousand tongues in each head. In this tradition how fine is the calculation of the true amount of the commemoration of the divine bird of spirit compared to that of the external tongue ! that in comparison to the external tongue this nightingale commemorates by seventy thousand into seventy thousand tongues i.e., in comparison to the material tongue

the rank and reward of the commemoration of the etheric personality of the heart is seventy thousand times more. Just think what a fine relation has been established by this tradition between the external commemoration and that of the heart and spirit. Some blind sensualist people consider such metaphors and examples in the verses and tradition as exaggeration and falsehood and ridicule them. What do the material-minded people know of Allah, His Holy Prophet and Divine Revelation? The blessed person is he who got tasted a drop of this water of life wept for it for ever.

یا رب چه چشمه است محبت که من ازان
یک قطره آب خوردم و دریا گریستم

"O Lord what a spring is the Love that therefrom I drank one drop and wept a river!"

In another tradition of the kind it is related that, when a faithful falls asleep commemorating, a pillar under the Empyrium begins to move which sets the high Empyrium of God the Most High into motion and the wailing of the commemorator reaches God the Most High and his prayer is accepted in the holy Court of Allah. This pillar also means the bright pillar of the heart of which a material end is fixed in man and the other esoteric end touches the high empyrium. When the esoteric seed of the etheric personality of soul sprouts into the bright tree of the etheric personality of heart, it produces seventy thousand millions of fruits like the soul in a single season. And when the breeze of the affection of God the Most High blows against the holy tree of the heart, all its leaves, fruits and

flowers come into motion and become articulated with the commemoration of Allah.

The heart is a very expensive and grand thing. When the heart moves and becomes articulate with commemoration, the high empyrium of God the Most High is moved thereby and the converse and residents—in short, all the angels of the high empyrium are astonished. God the Most High proudly says to the angels about that man: Come hither, O Angels! Behold the pomp of the commemoration of my earthly slave. He is one of my earthly slaves at the time of whose creation you objectionably said, 'What is the need for the creation of these! We are enough for your thanks, praise and glorification.' Then the inhabitants of heavens would enviously say: "Would that we had been earthly men like them and had remembered God the Most High in this manner:

آسمان سجده کند پیش زمینی که ابرو
 یک دو کس یک دو زمان هر خدا پیشیند

The sky prostrates before the earth on which, One or two people sit for a moment for God-commemorating.

The heart is not merely the oblong piece of flesh which hangs in the breast to the left side and incessantly pumps the blood into the body. This is but a material abode of that bright invisible etheric personality of the heart in the visible world. As the life of the entire elemental body depends on that piece of flesh and its actions, the esoteric body depends on the bright candle of the heart, about which God the Most High says, "the resembl-

ance of his light."

The physical action of the whole world combined together cannot equal a moment's reward of the commemoration of the heart. It is therefore said :

حدیث : تفکر الساعۃ خیر من عبادۃ الظہین

"A moment's meditation is better than worship of the two worlds."

i.e., a moment's true meditation from the heart of the commemorator is better than the worship of jinn and mankind :

دل بدست آور کہ حج اکبر است
از هزاران کعبہ یک دل بہتر است

"Secure a heart for it is the great pilgrimage.

A heart is better than a thousand Ka'bas."

It is a commandment of our guide, leader and religious pattern, his holiness, Pir of the gnostics, Sultan Bahu (may God sanctify his secret) that, if the heart says Allah once its reward is equal to finishing the Quran with the external tongue seventy thousand times. In another place he says : "If the etheric personality of the siprit says, O Allah, once it has the rank of the etheric personality of the heart saying O Allah seventy thousand times. Its further explanation is this that the light of the entire munificent Quran is included in the Name Allah as the tree is within a seed. Hence, the same is the meaning of finishing the munificent Quran with the external tongue seventy thousand times or pronouncing O Allah seventy thousand times. The other explanation is that the etheric personality of heart permeates the body like the butter in the

milk ; and just as the particles of butter are present in every particle of milk, the etheric personality of the heart is present and contained in every muscle, vein, blood, flesh and marrow of the human body. When the heart of the commemorator becomes articulate with the commemoration of Allah and sometimes when that commemoration affects the entire body every particle of the body utters Allah and all the hair of the body begin to commemorate. Every hair on the body of the commemorator comes into motion and patently begins to shout Allah ! Allah ! (الله الله) The commemorator hears it with his ears ; in full senses and a state of wakefulness. Dream, imagination, whim and fancy have absolutely no hand in it. Therefore on account of the inclusion of all the limbs, particles and hair of the body in the commemoration of the heart, this commemoration is seventy thousand times higher in rank and reward than the commemoration with the external tongue.

For further satisfaction of the reader the author proposes to relate one of his own incidents. I cannot resist mentioning that in the first edition of *Irfān* I had included some of my spiritual incidents and ocular observations hesitatingly; lest people should ascribe it to my ostentation. God is my witness that in this respect I am neither a liar, nor a cheat, nor the one cheated. But I am reproducing here some of my previous adventures and ocular observations by way of an example with the sole object that their study may perhaps prove to be the cause of increasing the faith and satisfying the

minds of the readers.

Here are the details of the commencement of my heart's commemoration : Once I was engaged in concentration on His personal name Allah, when a sort of esoteric grandeur and awe of commemoration overtook me wherein I got completely absorbed and perfectly tranced. Then I observed that all the hair on my body along with the skin were rotating around their roots and moving like the grass at the time of a severe storm. Simultaneously every hair was loudly and clearly shouting Allah Hu ! Allah Hu ! (الله هو) I was watching this natural and strange movement of all the hair of my body at the time of the relish of illumination while I was in perfect senses and fully awake and hearing with my ears the unusual and most pleasant noise of their commemoration. Dream, imagination, whim and fancy had no hand in it. Rather, it was a solid reality of the heart's commemoration and Sultanul-azkar (سلطان الازكار) (commemoration of the entire body) which I heard with my ears and saw with my eyes. The description and its true relish and real state is beyond pale of writing. The external intellect and material mind is unable to comprehend it.

In short, it would be proper to call the heart as an ocean of spiritual light or a mountain of holiness. Because when through divine grace the etheric personality of the heart becomes alive and being illuminated with its invisible and bright grandeur begins to utter commemoration of Allah, the angels crave for it. The commemorator of the

heart attains so much grandeur that whole universes appears to him like a mustard seed.

چرخ است حلقہ در دولت سرائے دل
 عرش است پردہ حرم کبریائے دل
 دل آن چنان کہ هست اگر جلوہ گر شود
 نہ آطلس سپہر بگرد قبائے دل
 کر کے کہ زیر پوست بخون تو تشنه است
 یوسف شود ز بر تو نور صفائے دل
 ماحود چہ ذرہ ایم کہ نہ محمل سپہر
 رقم الجمل کنند ز بانگ درائے دل
 دست از کتاب خانہ یونانیان بشو
 صد شہر عقل گرد سر روستائے دل

"The sky is the ring of the door of treasure-house of the heart. The empyrean is the curtain of the door of the magnificent court of the heart: were the heart to manifest as it is. The nine brocades of the heavens would become the buttons of garment of the heart. The wolf which is thirsty for your blood, beneath your body would become Joseph by the reflection of the light of the heart. What an atom are we for the nine palanquins of the spheres, dance like camels at the sound of the bell of the heart. Wash your hands from the library of the occidentals. A hundred cities of wisdom cannot compare even the dust of the village of the heart.

Hence, the real object of the creation of man is the gnosis (معرفت) of God the Most High. And eye is the best and truest instrument of knowing a thing which is completely known through being seen. The other senses are imperfect instruments of identification. Therefore the commemoration of

the eye is most superior, higher and nearest God. The commemoration of the eye is the marrow of commemoration. And this alone is the means of knowledge and meditation of the Nourisher. God the Most High generally calls his words commemoration as eyes. Says the Most High :

آيَةُ قُرْآنٍ - قَدْ جَاءَكُمْ بِصَافِرٍ مِنْ رَبِّكُمْ ؕ

"You've received eyes from your Lord."

These are eyes from your Lord :

آيَةُ قُرْآنٍ - هَذَا بَصَائِرُ لِلنَّاسِ ؕ

"These are the eyes for the mankind"

i.e. this Quran and commemoration of God the Most High is like eyes to you from God the Most High. Loss of commemoration is called blindness: "Whoever hurried away from my commemoration will receive scanty livelihood and on the day of judgement we will raise him blind". Thus the inscription of His personal name Allah with the esoteric eye, viz. concentration, meditation and the commemoration affect the real marrow and esoteric personality of the person and revives it. In this way the commemoration is commemorated in its true place so to say : while by practising commemoration in the other ways, the commemorator is very far off from his real aim and true object. In short, opening of the esoteric eyes is the real object of commemoration. When the esoteric eyes of the seeker are opened, he becomes a perfect gnostic. The story of the elephant and the blind men is applicable to that of the men with the other

senses. There is a famous story. Some people were sitting in a place. An elephant turned up there and the blind men desired to know its structure. They gathered round the elephant and began to touch it. The blind man whose hand touched the back of the elephant cried out "The elephant is like a wall." The other one placed his hand on the foot of the elephant and cried out: No! You are wrong. The elephant is like a pillar. The third one touched the ear of the elephant and said: "No"! Both of you are wrong. The elephant resembles a huge fan. In short, there were as many opinions as there were men. Due to his defective understanding every blind man formed a wrong opinion and believed the other blind man wrong and the recognition of the animal took the form of a controversy. Exactly like this, esoteric blindness is the real cause of the recession and negligence of all the false religions from truth. Says the Most High: "He who is blind in this world, will be blind in the next world":

هر که زشت است همان زشت به عیبی خیزد
کور از خواب محال است که بینا خیزد

"He who is ugly here will arise ugly in the next world. It's impossible that the blind should arise from the sleep with eyes."

Says the Most High:

آیت قرآن - فَإِنَّمَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ

"Because (through slothfulness) not the eyes but the hearts within the breast get blind":

چنگ هفتاد و دو ملت همه را عذرینه
چون ندیدند حقیقت ره افسانه زدند

"Find an excuse for the battles of the seventy-two classes of religion. Since they did not see the truth, they invented fables."

Gnosis of God the Most High is the real intention of the entire religions and the true aim of the revelation of the Quran. The esoteric eye is the real instrument of gnosis and the commemoration of Allah is its light. The commemoration of His personal name Allah is the compendium of all commemorations and the eye is the real seat of commemoration and its best method is inscription of His personal name Allah within one's self through concentration and meditation. All the other religious acts are inferior to it. In those occupations some retreat and hindrance thwarts the seeker.

The way to the illumination and life of the heart (اشراق صدر), proximity (قرب), observation (مشاهدة), union (وصل) and interview (لقاء) with God the Most High can never be achieved without concentration on His personal name Allah. Though the seeker may bear severe austerities and exertion all his life long and languish like a hair but the heart remains dead and dark. Because, external worship and physical acts may cleanse the elemental body but the path of the heart is quite apart and its method is quite different.

Now the question arises: How are we to know that the name Allah is the personal name and all the other names are the attributive names of God the Most High and that this name "Allah" is the compendium of all names and the Most Glorious

Name (اسم اعظم). We have partially narrated it. Now we will narrate literary compendiumship and personalness of the Name Allah as sample of the whole; for the satisfaction of the readers. A consideration of the pronunciation of the word Allah reveals that it is composed of the four letters A^l, L^l, L^l, H^h, (الله). If the first letter A^l is removed three letters are left there L^l, L^l and H^h. It becomes Lillah (له) and there is no change in the meaning. Rather it shows the mediation and means for the divinity of God the Most High. If the other letter L^l is also removed the word Lahu له is left which indicates the relation of the personal pronoun. If the second L is also removed, Hu هو is left which points at the essence, in short, in every case this name is unchangeable and constant in meaning and all its four states Allah الله, Lillah له, Lahu له and Hu هو are themselves most great names. And every name is like a key for a revelation and traversing of the four places of the path viz. the religious law (شریعت), the path (طریقت), the truth (حقیقت) of gnosis (معرفت) and the four worlds Shariat, Tariqat, Haqiqat and Ma'rifat viz. the hierarchies of man (ناسوت), angels (ملکوت), power (عبودت) and Godhead (لاہوت). Through the commemoration and concentration of these four names the traveller passes all the veils, stages and places and becomes one with God the Most High.

چار بودم به شدم اکنون دوام از دوئی بگذشتم و یکتا شدم

"I was four; then I became three; now I am two : I passed duality and became one."

Now this thing is not found in any other name

except this one. That is to say, that the meaning of its divinity is not lost by separating any letter of it and by removal of every letter the separate feature of it is retained for a particular place of the travel. That is to say, that the name Allah is reserved for the etheric personality of the soul; its world is the hierarchy of man; place Religious Law of travel towards Allah. The second name Lillah is reserved for the etheric personality of the heart; its place is the path, world the hierarchy of the angels and travel for God. The etheric personality of the third name Lahu is the spirit; place the truth; world the hierarchy of power and travel with God. The fourth name is Hu. Its etheric personality is the secret; place gnosis, and world the hierarchy of God and travel from God. The experts of this science and ancient Shaikhs have presented seven etheric personalities of the esoteric travel. Every etheric personality has a different world, place, state and commemoration. On next page we give the chart.

Moreover, if one letter is removed from the middle of this name, Ilah is left which is also a name of God. The different forms and parts of this name, Aali, Lahi, Ali and Ahi have been the names of God in different languages and at different times as it is said about Jesus (p. b. u. h.) in the ancient books that his last words on the cross were: Ihli ! Ihli ! Lima Sabaqtani i.e., O God ! Why hast Thou forsaken me ? In those days the word Ihli was used in the sense of Allah and it would require a separate volume to give the details of all the three

| Serial Place | Name of Latin | World | Travel | State | Place | Colour | Commemoration | Name for concentration |
|---------------|-------------------|-----------------------------|----------------------|---------------------|---|-------------|--|------------------------|
| First Place | نام لطیفه Soul | عالم Hierarchy of man | سیر Towards Allah | حال Inclination | مقام Religious Law | رنگ Blue | ذکر There is No God but Allah Muhammad is His Prophet ذکر لاله لاله محمد رسول الله | تصور Allah |
| (1) | لطفه تنفس | مقام ملکوت | ال الله | میل | شریعت | نیلا | | الله |
| Second Place | Heart | Hierarchy of angels | عبر Allah | Affection | The Path | Yellow | There is No God but Allah لاله لاله (1) Allah | Lillah |
| (2) | لطفه قلب | مقام ملکوت | له | محبت Love | طریقت Truth | زرد | | له |
| Third Place | Saint | Hierarchy of Power or Truth | With Allah | | | Red | | Lahu |
| (3) | لطفه روح | مقام معبروت | حق الله | عشق Union | حقیقت Gnosis | سرخ | یا الله O Giver of Life O Eternal | له |
| Fourth Place | Servant | Hierarchy of God | With Allah | وحد Annihilation | معرفت Last Place | سفید | یا وحی یا قیوم O Wahid یا واحد | Hu |
| (4) | لطفه سر | مقام لاهوت | مع الله | | | سبز | | محمد |
| Fifth Place | Hidden | Yahut | In God | فنا Perplexity | مستی The Religious Law against | سبز | | Muhammad |
| (5) | لطفه حق | مقام باهوت | فی الله | | باز شریعت | بنفش | | Fagr |
| Sixth Place | Master | Hibut | From God | حیرت Verperuity | The Place of collectedness with collectedness | بنفش | یا احد Ya Hu | الله |
| (6) | لطفه احمی | مقام هاهوت | من الله | | | بافتنی | | Muhammad |
| Seventh Place | Ed | Huwayar | By Allah | | | بافتنی | | |
| (7) | لطفه احمی | مقام عوایت | یا الله | بقا | جمع الجمع | بی رنگ | یا هو | لاله لاله |

letter A, L. & H. In short there are (a-life i.e. a thousand secrets in its A. In its L there are the lights of A, L, M, الف - لام - ميم the doubtless books and the invisible world the H contains the He is one of the Essence and directions for proximity of interview. The second reason for its being the personal name is this that every name of God the Most High is qualified by some qualifications and every name indicates some special attributes and has no scope for any other attribute. So that the prayer for a particular attribute is made through a particular Name. For example we say : O Merciful ! have mercy on me or O Provider ! give me provision or O honourer ! give me honour. Or, O Forgiver ! Forgive me, Or, O Knower ! Give me knowledge. But we can never say, O Knower ! Give me provision ! Or, O Provider ! Give me knowledge. But the name Allah is the compendium of all the attributes of God and indicates every attribute and help of every attribute of God the Most High can be sought through this name. Says the Most High :

آيت - والله المستعان على ما تصفون

"Help can be sought from Allah with whatever attribute you qualify Him".

For example, we can say, O Allah ! Give me knowledge ! O Allah ! Bestow provision on me. O Allah ! Forgive me ; etc. In the munificent Quran this name is used instead of every attributive name. For example, it is recorded there (1) Verily Allah is forgiver, and merciful. (2) Verily Allah is glorious, wise (3) Allah is hearer and

knower; (4) He i.e. Allah is the Creator, independent and painter. (5) Allah is hearing and seeing. That is to say that individually the name Allah contains every attribute and collectively it is the manifestation of the different names. This is a clear proof of its being essentially personal name. The third proof is that the Arabs derive a root from every name. But this name cannot be derived from. Neither is it derived from any noun nor is any noun derived from it. The fourth reason is that all the fundamentals of Islam are founded on this noun, and on its affirmation a man becomes a Muslim and by its verification one becomes a faithful. For example, in the word of faith, "There is none to be worshipped" except Allah there is affirmation of this holy name. In all the holy formulas e.g., on the formulas of testimony (كلمة شهادت), glorification (كلمة تمجيد), unification (توحيد), and word of faith this holy name is mentioned. All the chapters of Quran begin with this name viz. "In the name of Allah, the Most Compassionate, the Most Merciful." Pronouncing at the commencement of every act lies in this name. This name is recited in the glorification of killing a lawful animal viz. 'Allah is Great' at the time of commencement of prayer. The succour of this name is solicited at the time of fighting a religious war with the infidels by pronouncing : "Allah is Great" (الله اكبر) and when a child is born this name is read in his ear. This name is proclaimed in the call to prayer. The Opening chapter (سورة فاتحه), verses of the Chair (آيت الكرسي), Chapter of Sincerity, (اخلاص) and

other Quranic chapters owe their superiority to this name. In short, the value and rank, honour and grandeur of all the holy verses and sacred formulas is due to this name. It is the Personal and Most Great name.

Every prophet and his followers of yore had been granted an attributive Name (اسم اعظم) which in accordance with their attributive capacity served for them as a personal name. That (attributive) name was the source of favours and perfection for them and the traversing and revelation of the lights of that name used to be utmost end of their ascent. At the time of their supplications God the Most High manifested to every prophet and to every saint among his followers through that name. When God the Most High created our Perfect Master his holiness Muhammad the Prophet (p.b.u.h.) kneaded his holy being with the light of the water of life of His Essence. Quran says :

آيَةُ قُرْآنٍ - الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ وَبَشِّرْتُ
عَلَيْكُمْ بِحَقِّهِ وَبَشِّرْتُ لَكُمْ الْإِسْلَامَ دِينًا

"This day We have perfected for you the religion and completed on you Our bounties and chosen for you Islam as religion".

The crown of the perfect religion was put on his head and he was honoured with the role of completion of bounties and the mantle of God's eternal satisfaction with him. And because his light was personal, he and his followers were granted the personal name. Also, because his

creation ended the chain of prophecy and he was made the last of the Prophets and his religion and book abrogated all the former religions and books respectively. Similarly on account of the manifestation of the sun of his personal name Allah on Him all the stars of the names of the Acts and all the moons of the names of all attributes were annihilated and the road of the names of all the religions towards God the Most High were blocked. So much so that the languages of the ancient religious books too were removed and annihilated from the world and the acceptance and effect of all those names at the time of prayer and supplication were dismissed forthwith. Don't you see that when in a country a new king is enthroned in the world, all the coins, stamp-deeds and stamps etc., of the former kings are discontinued and the coins etc. are struck in the name of the last king? Though this name was present in its partial and distorted form in the ancient languages and like the world illuminating sun it was illuminating with its invisible rays the world of existence from the horizon of non-existence. But it was displayed in its real true form and illuminated with the light of the lightning of essence with the Prophet's birth. Just as the land of house of Ka'ba was held in reverence somehow or other at all times from the beginning of creation but in the days of his holiness (p. b. u. h.) its honour and holiness reached the zenith of perfection. Similarly every faculty of the religion reached its utmost height in the Prophet's time.

Every human body receives the lights of God the Most High in accordance with its spaciousness and aptitude."

آيَةُ قُرْآنٍ - لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا :

"Allah does not trouble any one beyond his capacity."

The nature of all the prophets of the past had the ability and aptitude for attributive names and their lights were attributive. Hence they had the power and endurance for the lights and illuminations of attributive names. They lacked the aptitude and ability of withstanding the personal lights. The personal light of God the Most High comes in view at the time of interview and meeting. Just as the light of stars and moon vanishes at the time of the rising of the sun, the lights of the stars of acts and moons of attributive disappear at the time of the appearance and aspect of the Majesty of the Essence. That is why no other prophet or messenger besides his Holiness Muhammad the chosen had attained the rank of interview and seeing (Him) Allah the most high. Although some of them have expressed the desire of seeing Him and in accordance with their request God the Most High had cast a bit of illumination on them, but at the time of manifestation of the light of the essence they could not retain even their bodily lives—not to mention senses. But since the light of his Holiness (p. b. u. h.) was a personal one and his eyes were brightened with the personal collyrium of "His eyes did not fault." He witnessed the per-

sonal manifestation of God the Most High riding the lift of His personal name Allah and was graced with personal interview. By putting on the spectacles of his personal name Allah on the Night of Meraj (ascent) he alone was honoured and singularized by God the Most High's personal great signs, sciences and knowledge :

موسیٰ زهوش رفت یک جلوه صفات

تو عین ذات می نگری در تسمی

"Moses lost his senses through a single flash of attribute. You are beholding the very essence and are smiling."

MANIFESTATION OF THE LIGHT OF THE PERSONAL NAME ALLAH

Just as the childhood of a person is according to the natural religion i.e. Islam, the childhood of the times i.e. the earlier times were very much nearer to religion and spiritualism. Therefore all the prophets were raised and numerous saints were born in that age. That is why the pious men of yore naturally believed in religion and spiritualism and were inclined towards it with heart and soul. As a man grows older, the Satan deforms his religious capability and Islamic nature and completely destroys it by the time the person matures. As time passed on, Satan, like Samari, decorated the calf of silver and gold in numerous ways and enchanted the people by the magic of its love and washed away the memory and love of God the Most High from their hearts and brains. So much so that though the world, today, appears to be civilized but religiously it is almost obliterated and leading an

animal life. What can be a more manifest proof of religion being a natural thing than this that in some dark ages when no prophet had been raised and people were absolutely ignorant of the essence, attributes and names of God the Most High, the thoughts of their Creator, Master and true Deity unvoluntarily and naturally struck the people? But due to blindness and ignorance the people lost the special place of the Name viz. the Named. Since they had not received insight and the light of guidance, they grappled in the darkness in search of Him and in whatever object they sensed a smell of the grandeur and power of God the Most High they bent before, worshipped and made a deity of it. So that some nations of that age worshipped heavenly bodies e.g. the sun, moon and stars. Some carved the idols and some worshipped rivers, mountains and wild trees. Some took to the distinguished personages and kings of their age.

There still exist in Africa some wild nations immune from the ravishes of the times. A careful study of their religious record clearly reveals that though no prophet has been raised among them so far and hitherto no spiritual leader or religious guide has invited them to religion, they haven't even heard the name of God the Most High. Yet we find in them a firm conviction about their Creator, Master and true God, whom they worship in some way or other. The spiritual powers of these wild nations are much ahead of the so-called civilized and enlightened citizens of today. This shows that human nature is brewed with the fermentation

of the name and commemoration of God the Most High.

For seeing and knowing a thing man stands in need of two kinds of lights: (1) light of the invisible world and (2) light of the visible world. In the invisible world he sees through the light of vision and in the visible world through the light of the sun and moon. Similarly the seeker stands in need of twofold lights esoterically (1) light of esoteric insight also called light of certainty and light of faith; and (2) the light of the invitation and guidance of the prophets and saints. The sun is the greatest mine and store of light which illuminates all the material world, and our blessed Master his Holiness Ahmed the chosen (p.b.u.h.) is the greatest source of light of the esoteric world. The two suns of the two worlds have been expressed by the single term of the "brilliant lamp", in the holy Quran by God the Most High. We have sent thee (O Prophet) as a witness and one who gives the tidings and warns and invites men towards Allah by His Command and a brilliant lamp. For worldly objects the two lights viz. the eyes and light are mutually indispensable. The eyes are useless without light and without eyes all the bright world is dark. Says God the Most High:

قُلْ هَذِهِ سَبِيلُ اَدْعُوا إِلَى اللَّهِ عَلَى بَصِيرَةٍ اَنَا وَمَنِ اتَّبَعْنِي

"Say O Muhammad (p.b.u.h.): This is my path of Islam (i.e. natural religion); I and my followers invite people towards Allah by esoteric insight".

In the dark ages of Ignorance when these

esoteric and brilliant lights were wanting, people worshipped solid material gods e.g. the sun, moon and stars due to the natural urge. For example, when a man smells the fragrance of something in a dark building he lays his hands at this thing and that in search of it. This was the condition of the creation in the absence of guides and prophets, in the dark ages. As the light of the name of the Creator is inherently concealed in the creation, it was naturally restless in his search in all times. Therefore compelled by eternal love and merciful attraction mankind is intoxicated by the thought of God the Most High and dies after the material semblances of the lamp of His beauty and blindly embraces the minerals, animals, men and heavenly bodies in which he finds a smell of His beauty and glory and fulfils his natural desire by worshipping them. That is why men in the dark ages named the different manifestations of nature and material magnates after the holy names of God the Most High and worshipped them. For example, his internal nature desire and search and the natural heat and thirst of His personal name Allah compelled his Holiness Ibrahim (p.b.u.h.) to turn towards the sun, moon and stars. Says the Most High: "When the night (of the atmosphere of idol and element worship) spread (on the heart) of Ibrahim (p.b.u.h) he looked towards a star (taking it for deity) he said (in his heart in imitation of the people), "This is my Lord." But when it set he said I do not like to worship what sets and disappears. Thereafter he saw the moon shining and said to

himself, "Perhaps this is my Lord". But when it also set down he said, "If I make a God of a thing that sets and should not my true Lord guide me to Himself, I will certainly be led astray like those who worship elements and idols. Then he saw the sun shine he said : This is very large. This is my Lord. But when that also set he said : O nation of fools ! I hate all your created and perishable deities whom you associate with God the Most High. My heart, now, attends towards a magnificent Being who has created the earth and heaven and what is between them. I have taken that single Essence for my God and I am not a polytheist". From the Day of Eternity the thought of his Creator naturally surges in a person and the light of His Name and Commemoration is kept as trust in man's nature. If his internal capability and esoteric capacity had not been reposed in man from the beginning, it would have been very cruel on the part of God the Most High to invite people to Himself through the prophets. And He does not trouble any man beyond his capacity and capability. This throws off the veil from this false notion of the naturalists and atheists that religion and worship of God is based on fear and that life after death, and the idea of survival of the soul have been manufactured out of a person's own shadow and reflection. In fact, it is not at all like this. Human nature alone in itself is the primary mover of religious beliefs and spiritual thoughts. Fear and hope are the unavoidable results of certainty and faith in God.

Manifestation of His Personal Name Allah 301

When God the Most High saw the restlessness of His Creation due to its natural desire and thirst out of his slaves, He mercifully made some selected personages with the manifestation of His power and sent them as guides and leaders of His Creation and through them introduced the creation to his essence, attributes and names and gave them information about His name and whereabouts. So that time after time He raised prophets and messengers in different times, as God the Most High says:

أَيُّهَا قُرْآنُ - لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ
يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَبَرِّزِيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

"Allah showed great kindness to the faithful when He raised among them a prophet from amongst themselves who reads to them His verses and purifies them and teaches them the co-operation and wisdom though formerly they were in manifest error."

Since it is against the rule and wisdom of God the Most High to deal separately with every individual when the following general rules have been devised: In every age God the Most High first of all illuminates a perfect person with the light of faith and the sun of His personal name Allah and sends him making him the light of guidance. Then He lights innumerable lamps from His light. Through this perfect omnipotence he first grows the natural seed of his personal name Allah in the field of the heart of a perfect person. When that becomes a holy tree and fully flourishes, he creates innumerable other trees from the fruits thereof and makes a rich

garden of the established religion. First of all from the seed of His personal name Allah God the Most High caused the tree of the lights of Quran to appear in the bright breast of his Holiness Muhammad (p.b.u.h.) and illuminated the whole world therewith. Here are its particulars: when the seed of His personal name Allah began to grow in the blessed person of his Holiness (p.b.u.h.) he felt the signs of revelation in himself i.e. like her holiness Mary he felt in his esoteric womb the conception of revelation without intermission and in accordance with

قوله تعالى ا فحملته فانتبذت به مكانا قصيا

"Then she conceived and retired herself to a distant place."

He took to the desert and retired in a mountain-cave called Hira, far from the populace. He often used to go and sit there in expectation of the incubation and shooting of the esoteric seed and birth of the spiritual Jesus. Finally in order to irrigate that brilliant seed of His personal name Allah, Gabriel the trustworthy angel brought in his breast the fountain of life from the sea of light of God the Most High.

The great angel embraced and forcibly pressing his holiness, said, "Read." His holiness says, "I replied: I am not literate." Gabriel the trustworthy pressed him to the breast thrice ordering him to read and every time he said, "I am not literate." By the expression "I am not literate" he meant that the water is available but the bright tree of the Quran does not seem to shoot up. When finally

Gabriel the trustworthy pressed him to the breast and the earliest verse of the Quran thus issued from his truth-interpreting tongue :

أَيُّتِ الْقُرْآنَ- بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ
 بِقُرْآنٍ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

"Read (the Quran, O Muhammad) through the blessing of the name of your Lord who created (the creation) : created man out of coagulated blood. Read on. Your Lord is the most generous who taught (the common, all the acquired sciences) through the pen and (directly taught the selected) people (of the esoteric sciences) which they did not know."

In short this earliest verse of the Quran "Read in the name of your Lord" clearly indicates that what Gabriel the trustworthy repeatedly pressed him to read, was the bright inscription of His personal name Allah. On this occasion many people object that His Holiness was illiterate and there was no trace of the Quran at the time and Gabriel had nothing readable with him—what was it then the reading of which Gabriel repeatedly stressed by uttering "Read." Now it was the bright writing of his personal name. Allah, the concentration, viz. reading and writing it esoterically was taught and tutored by Gabriel to his Holiness (p.b.u.h). The words "in the name of your Lord" in the above-quoted passage clearly point at His personal name Allah meaning "O Muhammad (p.b.u. you). His personal name Allah has sprung up in your breast

and is forming into the Quranic tree. Now read the Quran, enjoy the fruit of its knowledge, sciences, and lights—you and your followers up to the doomsday."

أَيُّتِ الْقُرْآنَ كَزَرْعٍ أَخْرَجَ شَطَنًا

فَانْرَدَهُ فَاسْتَقَلَّ فَاسْتَوَى عَلَى سَوْفِهِ يُعْجِبُ الزَّيْرَامَ ؕ

"Thus the tree of the Quran grew in the blessed person of his Holiness (p.b.u.h.) through the bright seed of His personal name Allah. As the plants first shoot up in tender branch and then strengthen it. Then growing into a big tree it stands firmly and straight on its trunk."

Thus this great trust of Quran was transferred from Allah, the Most High, into the bright breast of his Holiness Muhammad (p.b.u.h.) through the intermission of Gabriel the trustworthy. It is the heavy and the weighty trust which the earth, heaven and mountains refused to bear off as says the Almighty :

أَيُّتِ الْقُرْآنَ إِنَّا عَرَضْنَا

الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا

وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ؕ

"We offered Our trust to the heaven, earth and mountains to see which of them can bear it—and all of them refused to bear it and (the perfect) man picked it up."

The Value and Weight of the Holy Quran 305

Verily man is tyrant and ignorant (towards his soul). Holy Tradition : The earth and heaven can not accommodate me except the heart of faithful slave.

لشکر حسنت نه گنج در زمین و آسمان
من درین فکرم که اندر سینه چون جا کرده

The armies of your beauty cannot be accommodated in earth and heaven. I wonder how you have made an abode in my breast.
Says the most high :

آیت قرآن - لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ

عَلَى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَحَدِّثًا مِّمَّنْ خَلْقِهِ أَتَدَّبَّرَ

"If We had descended this Quran on the mountain you would have seen it fall into pieces (from the weight and grandeur of the Quran). Elsewhere it is said, presently :

"We will reveal to you a weighty speech (viz. the Quran)."

So that at the time of descent of the Quran—his Holiness Muhammad (p.b.u.h.) used to faint, lose his colour and in severe winter also perspiration used to drip from his blessed face. If revelation came to him while he was riding, the animal ridden upon used to sit down under the weight of the Quran. His Holiness Ali (may God sanctify his face) relates : Once upon a time his Holiness (p.b.u.h.) was sleeping with his head on my thigh when there appeared the signs of the coming down of the revelation. My thigh began to break down

under the weight of revelation and the burden of Quran. In short, those alone understand the weight and grandeur of the noble Quran whose hearts have the ability and capability for the light of Quran. To bear this heavy weight was the task of that perfect Man (p.b.u.h.), otherwise what do the brute like common folk know of the grandeur of the Quran because it never goes down their throats! Many people recite the Quran while the Quran curses them. In short, the noble Quran with all its sciences, secrets and lights is so contained in His personal name Allah, as the tree is in the seed.

The perfect gnostic in whose persons this personal name Allah gets established, becomes the direct student of the compassionate and bears the Quran by heart. Hence the religious potentates have made the commemoration of His personal name Allah and its concentration the only objective of esoteric travel.

O seeker! we have shown you the easiest, nearest and safest way to the holy Court of God, the Most High, through logical and textual arrangements, verses and traditions and shown you the true, most secret, nearest and easiest way to the wealth and blessings of the two worlds. If your fortune helps you and you believe us you will very soon reach the destination of life by acting on it.

چه در طول اسل از حرص بے باکانه آویزی
باین زلف پریشان هر نفس چون خانه آویزی
یقین و قال تنوان در حرم کعبه محرم شد
هک بهتر که این ناقوس در بت خانه آویزی

تواهی شد دگر محتاج دانستگی مردم
اگر یک بار در دامن شب سردانه آویزی
به هست گوهر یکدانه چون مردان بخت آور
چو زاهد تا بکس در سجده صد دانه آویزی

"Why do you carelessly hang in lengthy hopes through greed? Every moment you stick in this di-shevelled tress like the comb. You can't become the confidant of the sanctuary of Ka'ba through mere talk. Better hang this bell in the idol temple. You will no more stand in need of begging the help of people. If you once hang in the skirt of the midnight prayer like a man of God. Magnanimously acquire the essence of a single pearl of His name like a man of God. Why hang in the hundred beads of the rosary like the ascetic.

THE NEED FOR PRECEPTOR AND GUIDE

As a rule every path obviously necessitates a companion, guide or leader and thus a teacher is needed for every science. Therefore an experienced leader and perfect guide is highly essential for traversing the long journey and distant and unknown path towards God the Most High. Esoteric teacher is highly essential and is indispensable for teaching the gnosis of God and the inspired knowledge. The story of Moses and Khizar (p.b.u. them) in the chapter of the Cave (سورة كهف) in the Quran is well known. In spite of being a resolute Prophet Moses (p.b.u.h) made a request to Khizar (p.b.u.h) for esoteric and occult science i.e. inspired knowledge and adopted his company. For a Muslim

nothing can be a greater proof than the Holy Quran. The existence of this secret science is proved from the benevolent Quran. Since the acquisition of the inferior acquired worldly sciences is incumbent according to (acquisition of) knowledge is obligatory on every Muslim man and woman", the acquisition of the superior inspired knowledge must be incumbent in the first degree. The teachers of this science exist in the world openly and secretly. The Holy Quran tells us about the existence of these esoteric teachers. No period of time is without them. Pity for the people who are bent on denying the gnosis of God, the Most High and the esoteric sciences! When some fortunate seeker determines to walk on the path, these people act like the will-o'-the-wisp and create the difficulties of diverse doubts in his way and vainly try to keep him back from the path. They become the seduced and seducer and neither themselves travel the path nor allow others to do so. But who can lead astray those whom God, the Most High, guides towards Himself? "You will have no power over My slaves" *i.e.* (God the Most High said to Satan): you shall never predominate My selected slaves, "He who is guided by God cannot be led astray." Though from the day of Eternity God the Most High has laid the trust in man, the capability for religion and faculty for being guided, *i.e.* the seed of His personal Name Allah, but actuation of the faculty of capability and the irrigation of the seed of His Personal name Allah stands in dire need of a cultivator and patron.

Every faculty naturally exists in the body of a person! but another perfect person is needed to revise that faculty and bring it into action. For example, God, the Most High, has placed the faculty of speech in the nature of man from the Day of Eternity but the mother is highly needed for bringing it into display through her nourishing and training this faculty the child learns the language which the mother speaks. Supposing a child is brought up without a mother or entrusted to a dumb mother and there is none to speak in its presence, the child will certainly remain dumb and lose the faculty of speech, although it did possess the faculty of speech. But the faculty is lost due to lack of patron. The story of the dumb-sanctuary in the time of Emperor Akbar is well-known. As a test some children were placed under the custody of dumb nurses and brought up and trained by them. All the children turned up dumb. Consequently another person is needed to bring into action the stock of nature and omnipotence, the faculties and capabilities. Man was created to meet this demand of nature and omnipotence. For this very perfection and capability man is honoured with the vicegerent on earth. In short, God the Most High, has prescribed this as a general law for the nourishment and training of the esoteric, natural capability. Accordingly this bright fruit and seed was nourished in his Holiness the noble Prophet (p.b.u.h) through Gabriel. His Holiness (p.b.u.h) was made the teacher and intermediary for the respected companions (اصحاب کرام) of the Holy Prophet and

the system of tutorship and studentship, seekership and guideship, discipleship and preceptorship continued in the followers, followers of the followers, and later on in all the perfects, gnostics, faithfuls and Muslims. The system of this esoteric and exoteric knowledge and gnosis will continue up to the last day. He who acts against this law of Nature, turns his face from human intermediary and deals directly with God shall certainly come to a loss and stand deprived of the light of faith and the wealth of gnosis. In the world no science or art can be acquired without a teacher; and no man can have access to the gnosis, proximity and union of God, the Most High, without a preceptor and guide.

مے نروید تخم دل از آب و گل بے نگاہی از خداوندان دل
اندوین عالم نیرزی باخسے تا نیاویری پدیمان کسے

Some turn blind, eternally condemned fellows deny the path of knowledge of God and esoteric science and consider mere verbal affirmation, the acquired bookish knowledge and formal Islam as everything. Their affair is confined to mere verbal talk and hearsay things. They deny reaching, seeing and finding God in this world. Whereas things heard of stand no comparison with things seen. "He who is blind here shall be blind in the next world." Through mere hearsay things about an object a man can never have the conviction that he can attain by reaching and getting that thing. The Satan invariably and very speedily destroys and robs away the capital of the faith of those who rely on hearsay things. None can compete with Satan in verbal talk and intellectual arguments.

Because in knowledge and scholarship he has been the Professor of the Angels. In the field of learning no person has carried the ball of religion from the accursed Satan. Great learned professors and intelligent philosophers have thrown the shield and acknowledged their defeat in knowledge and learning. The how and why of intellectual arguments cannot reach that peerless science. For this peerless knowledge perfect guiding teachers are needed. Bookish learning is absolutely useless here. What is needed here is intermediation. The Satan is rich with the wealth of verbal knowledge and independent of all with regard to the holdings of learning but from the point of view of the capital of intermediation he is absolutely destitute and a pauper. In the world of knowledge he was the tutor and chief of all the Angels but when the examination of intermediation of prostrating before Adam (p.b.u.h) took place, this accursed one lagged behind all and lost the game.

The unworthy infidels of the former times were deprived of guidance due to the arrogance of this raw notion and used to say :

آیت قرآن - ابشر یهدونا

"What—a man to guide us?"

To the prophets they used to say :

آیت قرآن - مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ

"You are not but man like us: and the Compassionate has not sent anything to you (nor do you deserve it more than ourselves)."

Sometimes the infidels used to raise this objection :

آیت قرآن - مَا يَنْهَى الرَّسُولُ يَأْكُلُ وَالْعَمَاءُ وَيَمْشِي فِي الْأَسْوَاقِ ۖ

"What sort of Prophet is this that partakes of food and walks in streets."

Meaning that the prophet ought to be a supernatural, exalted and distinguished being. Sometimes they remarked :

آیت قرآن - تَوَلَّاهُ يُزِيلُ سَلِينًا تَسْلِيكَهُ أَوْ نَرَى رَيْثَانًا

"Why don't angels come down to us and why don't we see God ?"

So that the matter of guidance may be clarified. In response to them God, the Most High, says :

آیت قرآن - وَكَلَّا جَعَلْنَاهُ مَلَكًا جَعَلْنَاهُ رَجُلًا وَكَلَّيْنَا عَلَيْهِمْ مَا يَكْسِبُونَ ۖ

"Even if We had sent an angel We would have sent him in the form of a man and dressed him as you are dressed."

So that infidels lacked guidance due to entanglement in doubts of this kind. Says the Most High :

آیت قرآن - وَمَا مَعَ النَّاسِ أَنْ يُؤْمِنُوا إِذْ

حَآءَهُمْ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ۖ

"Nothing retarded mankind from bringing faith except that whenever guidance came to them they kept saying, has God sent a man as a prophet."

In short, though the special selected servants of God the Most High, viz. the prophets and saints are

forms of clay in outward form and appearance and elemental people like us, but actually they are bright angels, nay possessing more exalted and higher personalities.

آیت قرآن - قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ

"Say O, Prophet, I am a man like you but revelation comes to me."

The former is a confirmation of the outward form while the latter is a manifestation of esoteric personality and reality of Muhammad (p.b.u.h.). On sight of the dusty body of Adam (p.b.u.h.) Satan refused to respect it and prostrate before it and was cursed on account of egotism of self-complacency. Similarly those who looked at the outward body of the Prophet, and saints and remained ignorant of their reality, were deprived of their guiding, blessing, and favours. In short, man is guided by man and receives every kind of blessing, favour, retribution, education and instruction from another man. Without a teacher, patron, and perfect guide a man can learn nothing. The Maulana Rumi says:—

هیچ کس از خود بخود چیزی نشد هیچ آهن خنجر تیز نشد
هیچ حلوائی نه شد استاد کار تاکه شاگرد شکر ریز نشد
مولوی هرگز نشد مولای روم تا غلام شمس تبریزی نشد

"None became anything by himself. No iron itself became a sharp dagger. No confectioner became a master of the art, until he became a student of his sweetmeat-maker. Maulvi never was the Maulana of Rumi : until he became the slave of the Shams of Tabrez."

On account of their satanic envy, pride and egotism some people disacknowledge the instructions of religious teachers and spiritual guides and seeking esoteric help from them and call it unitarianism. They assert that God is nearer us than the jugular vein. He is omnipresent, hearing, seeing, near and acceptor. He is Himself a guide. We have no need for other mediums, intermediaries, guides and leaders. God is sufficient unto us. They conceal this egotism, arrogance, envy and enmity towards religious saints under the cover of satanic unitarianism and along side this they claim themselves to be unitarians and dub those that believe in prophets and guides as polytheists. They deal directly with God, the Most High : They are worthless infidels of yore about whom God, the Most High says,

آيَتِ قرآن - تَوَلَّوْا بِكَيْفَتَا اللّٰهِ اَوْ تَاتَيْنَا آيَةً لِّقَدَرٍ
اسْتَكْبَرُوا فِي الْغَيْبِمْ وَ عَصَوْا عَنْ وَاكِبِرَاءِ

"The deniers of the Prophet said why does not Allah talk to us (directly) and give us His signs. Verily they were very arrogant in themselves and had adopted serious insubordination".

In short, in the world there is no science or art, trade or business which man has acquired from God the Most High directly without the mediumship and intermediation of another man. It is the mere envy and arrogance of the sensual, blind, dead-hearted, eternally unfortunate people which keeps them back from treading the path of God and meeting a leader and guide. Satan did not

prostrate before Adam (p.b.u.h.) out of envy and conceit and made unitarianism an excuse for it and said, "I do not prostrate before anybody except God" (I am a unitarian). Thus though the accursed claimed unitarianism and disowned polytheism but on account of arrogance and egotism he was making himself a partner of God. Although God the Most High says,

انکبر یا، ردائی لا اشرک فیہ غیری -

"Arrogance is my mantle and I allow in it none besides myself".

چند آنکه با اهل کبر محسوس
از رست کردگار خود دور شوی
گر باده خوری و بعد ازان توبه کنی
بهر که کنی نماز و غموز شوی

"The more you be one of the arrogant. The further you will be far from God's mercy. Better drink and then to repent, than pray and then get drunk with arrogance."

What can the blind sensual people know of this polytheism that appears like unitarianism. Who can treat the patient who regards malady as the best of health. A drop of vinegar of arrogance curdles a great deal of the milk of knowledge; one spark of envy burns to ashes the stock of devotion of a thousand years. Tradition:

حدیث - مَنْ كَانَ فِي قَلْبِهِ ذَرَّةٌ مِنَ الْكِبَرِ لَا يَدْخُلُ الْجَنَّةَ

"He who has a particle of arrogance in his heart cannot enter paradise."

Egotism and God can never combine. Alas for

the people who uplift arrogance and please the Devil !

گیا شیطان مارا ایک سجدے کے نہ کرنے سے
اگر لاکھوں برس سجدے میں سر مارا تو کیا مارا

"Satan was cursed for not performing one prostration before Adam. What was the good of prostrating before Allah for lakhs of years !"

Bayazid Bustami (mercy b.u.h.) once questioned God the Most High, "What is the way to union with thee ?" He received answer, "Quit thyself and you will meet Me." God the Most High bestows honour on the person who bows to another and practises humility" for the sake of God the Most High. He is uplifted. He who is vain and proud falls headlong. The grain or seed flourishes and springs up after destroying its existence and vanity in the earth. Its safety and soundness is a hindrance in its growth and progress.

This is the philosophy of intermediation : Excess of both religious and worldly wealth and possessions results in arrogance and egotism. When a man's mind becomes tipsy through the intoxication of the wealth like Pharaoh, he begins to beat the drum of "I am your most exalted God." Hence most of the worldly kings have laid claim to deityship because of this intoxication and rivalry. The intoxication of the wealth far exceeds that of wine.

یادہ نوشیدن و هوشیار نشستن سهل است
گر بدولت برسی مست نه گردی مردی

It is easier to get drunk and remain in senses.
If getting rich and not getting intoxicated it is manliness.

Moreover, knowledge and eminence, piety and devotion to God are esoteric and religious wealth and the merchandise of the next world. The owner of the wealth of the next world is also prone to the antworms of vanity and the defect of egotism. Because of this intoxication, Satan, the greatest capitalist of this wealth, expressed his arrogance and egotism by uttering the words, "I am better than him *viz.*, Adam (p.b.u.h)." Many capitalists of this kind of valuables of the next world *i.e.*, most of the seeming impracticable scholars, dry ascetics, hypocrites from day to-day lay false claims to be prophets, Mahdis and Mujadids due to the pride of acquired bookish knowledge and showy devotion. Through His eternal knowledge God the true goldsmith discerned this inevitable alloy of arrogance and egotism in the pure gold of knowledge and devotions of the angels and strongly forbade this metal of arrogance to enter His holy and sacred Court of Unity. To expunge the gold of the knowledge and devotions of the angels from the inevitable alloy and defect of arrogance and egotism, God the Most High desired to examine and cleanse it in the fire of insult of prostration before Adam (p.b.u.h). He ordered all the angels "Prostrate before Adam." Now it is a well-known fact that arrogance and insult are opposite and two opponents can never unite; and also everything is known by its opposite. Therefore by way of a test God the Most High wanted to examine the gold of knowledge and devotion of the angels in the fire of prostration and insult. All the angels unanimously cast aside the

mantle of arrogance and egotism from their shoulders and prostrated before Adam (p.b.u.h). But since Satan the accursed possessed counterfeit merchandise and his nature was full of arrogance and self-worship and his body was stiff with the mental of arrogance and egotism—he could not bend down to prostrate and pay homage to Adam and flatly refused to do so.

آیت قرآن: اَبٰی وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِيْنَ ؕ

"He refused and was arrogant and he was one of the infidels."

In short, he was cursed and driven off from the courtyard on account of arrogance alone. Though he prostrated before God the Most High, for lakhs of years and claimed to be a unitarian but on account of arrogance and egotism he was associating himself with God the Most High. Hence the false claim to unitarianism did not at all avail the Satan and he failed at the practical examination of unitarianism and the stocks of his lakhs of years of knowledge and devotion was reduced to ashes by a single spark of arrogance and he was eternally cursed and condemned to hell. Therefore, O Seeker of God! doff the shoes of the pride of the knowledge and devotion and like Moses (p.b.u.h) enter the august courtyard with the bare feet of meanness and supplication. Pay no heed to knowledge, accomplishment, devotion and piety. In God's treasures these things are very common and cheap. God the Most High desires worship, submission and supplication from His servants and He is a cus-

torner of this rare merchandise.

بهوش باش که هنگام باد استغناء هزار خرمن طاعت به نیم جوته خردند

"Beware for during the gale of the great God's glory and independence thousand stocks of devotion do not value a grain of barley."

حدیث قسی - آئین المذنبین احب الی من تسبیح القربین -

Holy tradition : I love the weeping of the sinners more than the praises of the great saints.

شو اے عالمی بیچاره تو مید کہ چون پیدا شود اشراق خورشید
اگر افتد به قصر پادشاهی هم افتد نیز بر کنج گدائی
کسی کو پرخته است امروز در راه براو می تابد این خورشید درگاه
چون کار مخلصان آمد خطرناک گمگاران برند این گوشت چالاک
نه زبید مرد خودبین پادشاه را آئین الذبیب باید خدا را
درین ره نیست خود بینی خجسته تن لاغر دلے باید شکسته

Don't despair, O helpless sinner. Because when the lustre of the sun appears. If it falls on the royal palace, it also touches the huts of the poor. This sun of the court shines on the one, who is naked on the path today. Since the affairs of the pious ones is dangerous. The sinners carry away the ball. A self-conceited servant smartly does not suit a king, The weeping sinners are liked more by God the Most High ; self-conceit is inauspicious in this path. A lean body and broken heart is wanted.

Ostensibly, the prostrations of the angels before Adam (p.b.u.h) was an unpalatable form of polytheism and a very bitter medicine for the angels

who were the embodiment of knowledge and devotion. But since it had to prove beneficial as an antidote for the disease of arrogance and egotism, therefore receiving the command of the eternal physician, the wise and farsighted angels closed their eyes and mustering up their courage they took this unpalatable and bitter medicine of intermediation and degradation and got rid of the fatal disease of arrogance and egotism :

گیرم کہ ہزار مصحف از بر داری آن را چہ کنی کہ نفس کافر داری
سر را بہ زمین چہ مے نہی پر نماز آن را بہ زمین بند کہ در سر داری

Granted you have a hundred Qurans learnt by heart. What would you do with the infidel soul you have ? Why place your head on earth in prayer ? Place that arrogance on the earth which you bear in your head.

When the Satan was cursed for not prostrating before Adam (p.b.u.h), he undertook the enmity of Adam (p.b.u.h) and his progeny. The Satan said, "O God, by Thy honour I would seduced them all." He the cursed of all seduced Adam (p.b.u.h) towards the heavenly tree of egotism whereby egotism and sensualism were created in him. It began thus : when first the effigy of Adam (p.b.u.h) was being made in Paradise the angels asked, "O Allah ! What it is that Thou art making ?" God the Most High replied, "I am making a vicegerant of Mine". This kindled the fire of enmity and jealousy in Satan. He said to himself : I deserve to be the vicegerent : where is this new one being made ! Then coming close to Adam he began to inspect him. Discerning curious creation and future pomp and grandeur of

Adam (p.b.u.h) the Satan spat at his effigy out of envy and self-worship ; at the time of departure. That Satanic spit of egotism and self-worship fell at the navel of Adam (p.b.u.h) which set the foundation of self in Adam (p.b.u.h). From now onwards a link was established between Adam and his progeny and Satan ; and the seed of depravity was sown in the person of man.

In short, the four elements of Satanic envy, egotism, sense of honour and selfishness egotism appeared in the body of Adam and from the mass of these the existence of the self was established in Adam (p.b.u.h) where Iblis the accursed pitched his residence, trenches and ambush. With the same he assured to Adam the imaginary verdant paradise of the paradisaical tree of egotism made him eat the fruit of the forbidden tree and brought him out of the highest paradise. Since God the Most High desires examination of His creation, He has allowed the Satan up to time of the Doomsday and reinforced him by a large fighting army of Iblis i.e. Satanic forces and armed him with various kinds of weapons. Of these self-worship and egotism is the strongest and most effective weapon. It is his real, oldest, natural weapon and he is very expert in its use. Self-worship and egotism first turned out to be the cause of his own depravity and the accursedness. He constantly shoots these poisonous arrows from the trenches of the soul in the body of every man telling him that none equals him and turns him against the religious saints and leaders. The fatal germs of envy, self-worship and arrogance against

Adam (p.b.u.h) killed the Satan the very first day and then putting this destructive venom in the body of Adam (p.b.u.h) through his spittle, (p.b.u.h) in the form of self-worship and turning him (i.e., Adam) out of the paradise of proximity imprisoned him in the prison of remoteness of the world. These fatal germs of self-worship, egotism and envy continued in the progeny of Adam generation after generation. On account of this hereditary envy and egotism the worthless infidels, irreligious polytheists and blind enviers remain eternally suspicious of the prophets and saints of Allah.

Because self-worship and God can never unite. There are different trenches and pitfalls of the Satan in the body of the man. The seat of the soul depraved and self-worship is in the place of the navel. The second trench in the left side of the heart is that of Khannas, the spiritual impure child of Satan. So the Satan puts the persons of arrogance and egotism in the heart of man through his cursed son Khannas. The foundations of the accursed Khannas were laid through the semen of "I" and the impure seminal fluid of "I am better than him," self-worship and egotism. Its resemblant figure is that of an elephant. When like the mosquito it thrusts its venomous trunk, full of germs of arrogance and egotism, in the heart of a man, the man is so overtaken by the severe fever of arrogance and egotism that like the proud Pharaoh the man begins to beat the drum of "I am your High Lord" and he attaches no value to the saints and religious potentates—nay, even the prophets and messengers. In

short, this bloody eternal enemy kills man with the knife of arrogance and egotism.

بکری کرے میں میں میں میں گئے چہری پھراوے
مینا کرے میں نہ میں نہ سب کے بن کو بھائے

"The goat says *main* (I) and gets itself killed.

The bird *maina* says *main nah* (I am not) and is liked by everybody."

Tradition. "Whoever praised his Muslim brother in his face has killed him without a dagger," so to say. Briefly, arrogance and egotism is such an effective trick of the Satan that it is impossible to escape it without the intermediation of the guide; and for this fatal disease the medicine of intercession proves to be the greatest antidote and elixir. But let it be also remembered that moderation is commendable in all things. Excess and shortage are never right. Though humility and submission are good things but there must be a limit to these. It is not proper to magnify and glorify the Prophet above God and to prefer the saint to the Prophet. There is a limit to the respect paid to the parents and teacher and there is a particular place of the guide and saint and it is incumbent to respect them in accordance with their ranks. And though the rank of a messenger and Prophet is above all the creation of God, they should never be placed above God the Most High. No man should be included in magnification and glorification, viz., the prostration for the sake of display of servanthip particular to God the Most High.

گر حفظ مراتب نکتنی زندہقی

"If you don't observe ranks you are a heretic."

To make an unnecessary habit of unreasonable and misplaced humiliation on all occasions degrades a man in his own eyes and in that of others and thus annihilates the useful sense of self-reliance and self-respect and makes a man spiritless and unhonourable.

تواضع گرچه محمود است و فضل بیکران دارد
نیاید کرد پیش از حد که هیبت را زیان دارد

Though humility is commendable and has unbounded excellence. It should not be practised beyond bounds for it damages grandeur.

Supplication and humility is of two kinds. One is praiseworthy, the other censurable. Magnification and glorification of an irreligious, wealthy man rich and worldly tyrant, adulterer insincere official for the sake of worldly greed and derivation of benefit is improper—nay absolutely unlawful.

It is recorded in the Tradition: "Whoever paid homage to a rich man for his riches, undoubtedly lost two-third of his faith". What a great admonition! The ancient pious men were very circumspect in this respect and considered it a very great sin to respect and glorify any rich man. On the other hand they treated the wealthy people and rich rulers with great disregard and carelessness. It is said, "Arrogance towards the arrogant is a worship". It is a commendable and blessed act to show humility and supplication to the parents or an elderly relative or to respect the teacher or some pious elderly man or some pure-pedigreed Sayyed or noble Qureshi or guide or preceptor, with the sole object of attaining the salvation or pleasure of God the Most

High. To ridicule and show contempt to God the Most High's poor and indignant slaves on account of their pauperism and destitution throws down a man from the eyes of God the Most High and subjects him to His anger and terror. There are innumerable instances of this in the munificent Quran and traditions of the prophets and the compositions of the ancient saints are replete with such incidents. It is a warning that his holiness Muhammad the chosen (p.b.u.h.) is the beloved of God, the Most High. But on two occasions God the Most High has expressed His disapproval of him. Two such instances are recorded in the munificent Quran. One is this: One day his Holiness the Prophet (p.b.u.h.) was sitting amongst the peers and chiefs of Quresh. A blind companion named Abdullah son of Maqtum entered the assembly and for want of eyesight thought his Holiness (p.b.u.h.) to be alone; intercepted his speech and put to Him some questions about religion. His Holiness (p.b.u.h.) took it ill and turned away his face without answering Abdullah who left the assembly hopeless and dejected, whereupon Gabriel (p.b.u.h.) brought the following verses from the Divine Court:

آيَاتُ قُرْآنٍ - عَبَسَ وَتَوَلَّى أَنْ جَاءَهُ الْأَعْمَى وَمَا يُدْرِيكَ
لَعَلَّكَ بَصَرٌ أَوْ بَدُّكَ نَسْفَعَهُ الذِّكْرَىٰ ۚ

"Muhammad (p.b.u.h.) knitted his brow and turned away his face when a blind man came to him. What do you know (O My Prophet) perhaps he might have been reformed

and guided and he might have profited thereby?" But you are very attentive towards one who is independent of you. (Although your advice and attention do not benefit those wretched and careless people). You are not responsible if one is not guided. But he who came to you running (*viz.* Abdullah) while he was fearing (God) and you turned aside from him and are careless."

When these verses were brought to his Holiness (p.b.u.h.) his blessed colour turned pale and leaving the assembly he started after Abdullah, embraced him and brought him back to the Prophet's Mosque and spreading his blessed mantle for him, respectfully and honourably made him sit thereon and tried very much to please him and always used to honour him and twice he appointed him his caliph, assistant and ruler of Madīna in his absence. He said that when Gabriel (p.b.u.h.) began to recite those verses, a great fear and the terror of God the Most High overtook my heart which was much frightened and shaking until I heard the verse, Beware, it is only an advice for all and my heart was pacified. This verse means that this Quran is a general invitation of advice to every big and small from God the Most High in which there is no particularisation and discrimination for anyone. Another incident of this kind is also thus related in the munificent Quran. A sufficient group of destitute and poor companions, called the Companions of Sufa (اصحاب سفة), was present near his Holiness (p.b.u.h.). These people had left behind their country and

homes and assembled around his Holiness (p.b.u.h.) in order to learn the divine commandments and accomplish the spiritual knowledge. As they had no place to dwell in, they had constructed a large earthen estrade for their residence. Because a projection of the kind is called Sufa in the Arabic language, some elders of the religion are of the opinion that the word Sufi is derived from the word Sufa. In short, these people had completely renounced the world and had full faith in Allah. They had no worldly possessions. Each one had hardly a mantle or patched garment to cover the nakedness. They lived on bare subsistence. Remembrance of God and interviews of Muhammad (p.b.u.h.) and his company and attention, day and night, constituted their food. When his Holiness (p.b.u.h.) came to them they fell like moths on the lamp of his beauty and gathered around him. It is an established law that the rich and wealthy people loath the poor and indignant and consider it below their dignity to sit with them. So that when the elders and chiefs of Quresh came to see his Holiness (p.b.u.h.) and saw him sitting in the assembly of those un-shavened of hair and dusty dervishes, they felt ashamed of sitting with them. One day these chiefs and peers said to his Holiness (p.b.u.h.), "Whenever we come to see you, we find you surrounded by these dirty and naked beggars. Whenever we come to you to hear your talk, you ought to get out of them and sit with us in a separate place where these people should have no permission to come. Or, at least, you ought to turn your

face from them and attend to us." Because the Prophet was zealous in the matters of religion and inviting others to the Faith, he was about to make some proposal in this respect when in the meanwhile Gabriel (p.b.u.h.) came with these verses:

أَيُّتِ قُرْآنَ - وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاوَةِ وَالْكَرْهِي
يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنُكَ عَنْهُمْ تُرِيدَ دِينَهُ الْحَيَاةَ الدُّنْيَا وَلَا تُطِعْ
مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ قَرْطَاهُ

"O Prophet! content your soul with (the external dirtiness of) these (people of the Sufa) who keep invoking their Lord day and night and desire to see Him. Do not remove your eyes from them unless you desire decoration of the worldly life. Do not listen to those whose hearts are unmindful of commemorating Us and who follow their desires and their affair is naught."

Under these circumstances the ancient saints used to be excessive in disrespecting and belittling the worldly chiefs and respecting and glorifying God's pious, poor and destitute servants. They did not consider the wealthy, moneyed and even kings as equal to a fly or a louse. Because they were sincere in their intentions and their object was to raise and elevate the name of the God the Most High. Their spiritual powers reached the highest heaven. God the Most High had made the worldly kings their slaves and subordinates. Because to the pious kings of those times it was more evident than the sun that stability of their kingdoms was due to those holy-natured beings. Hence

the kings of those times used to visit the court of dervishes in the capacity of supplicants and beggars and through the agency of their prayers they used to get the difficulties solved from the Court of God the Most High. The historical books are full of such instances. Of these we will reproduce for the readers some brief ones :—

MEMOIRS OF SOME RELIGIOUS SAINTS. *e.g.*
MIAN MIR SAHIB AND OTHERS

It is said that his Holiness Mian Mir Sahib was sitting on the roof of his parlour along with his dervishes one morning. At the time he was reclining his blessed head on the thigh of a dervish and taking rest, the other dervishes were busy removing lice from their patched garments when one of his dervishes saw the Emperor of India *viz.* the Emperor Shah Jahan, with his eldest son Dara Shakoh coming to see his Holiness Mian Mir Sahib and laughed. He asked the dervish for the cause of his laughter and exhilaration. He submitted : "Sire, the Emperor Shah Jahan and Dara Shakoh are coming to see you." On this he retaliated, "O ignorant fool ! I thought you were making joy at finding some fat louse in your patched garment. You idiot ! Are you showing teeth at the advent of the Emperor ?" In short, in their eyes the reality of the worldly kings was less than that of a louse and fly. In their persons there used to be so much reverence, magnificence, respect and greatness of the name of God the Most High that the emperors used to shiver out of fear and terror of them and considered it their blessing and honour to carry

their shoes. It is said that after kissing the feet of his Holiness Mian Mir Sahib, Shah Jahan and Dara Shakoh crouched in a corner along with the other poor men. His Holiness Mian Mir Sahib was chewing cardamoms at the time and used to spit the refuse out of his mouth which the Emperor Shah Jahan gathered in a corner of his royal mantle considering them more useful than diamonds and jewels.

The following incident is related in the book *Tadhkirat-ul-Awliya* :—

One night the Calif Harun-ur-Rashid said to Fazil, the Bermicide, "Take me to some Godly man. I am tired of the worldly pomp and show and the worries of the government. My heart might perhaps find some peace in God the Most High." Fazil took him to the door of Sufian Ainiyya and knocked at the door. Sufian enquired, "Who is there?" Fazil told him, "The ruler of the Muslims has come to the door." Sufian said, "Why did not you inform me beforehand so that I should have myself come to the court?" On hearing this Harun said, "This isn't the man that I am in search of."

When Sufian heard this, "If he is in search of a Godly man take him to Fazil son of Ayaz," then both of them repaired to the hut of Shaikh Fazil the son of Ayaz. The Shaikh was reciting this verse of the Holy Quran at the moment: "Do those who have made a hobby of sin consider that We will make them equal to the faithful?" Harun said, "Had I needed advice, this verse alone would have sufficed." This verse served as a whip of warning

to the heart of Harun. Then he knocked at the door. The Shaikh Sahib inquired, "Who is there?" He said, "The ruler of the faithful (امير المؤمنين)." He replied, "What business has the ruler of the faithful got with me and what I have to do with him? Don't distract me from my work and don't waste my time." Thereupon Fazil the Bermicide replied, "The king of Islam has also got some rights on the people." He said, "Don't disturb me." Fazil the Bermicide insisted and asked, "Should we come in by permission or by force?" The answer was, "There is no permission and if you come in by force that is your own concern." When Harun entered, the Shaikh put off his candle so as not to see the face of Harun. The Calif advanced in the darkness until his hand touched that of the Shaikh: thereupon the Shaikh remarked, "How soft is this hand! Would that it escape hell-fire!" Seeing this he started to perform the prayers. Harun began to weep and supplicated him to say at least some thing. When the Shaikh Sahib finished the prayer he said, "Your grandfather requested the Prophet of God (p.b.u.h) for the rulership of some country whereupon his Holiness (p.b.u.h) said, "I instruct you to be the ruler and chief of your soul i.e. keep ordering your soul to obey God the Most High. This is more beneficial to you than ruling the people and administering justice for a thousand years." "Verily, Rulership is a disgrace for all the rulers on the Day of Resurrection." Harun requested him for something more. He said regard the old men, young men and boys amongst your subjects as your father,

brethren and children respectively. Harun began to weep bitterly and requested him to utter more. He said, "I am afraid about this handsome face of yours lest it gets distorted and ugly on account of vicious deeds on the Doomsday because many rulers will come captives there." Harun burst into tears and again made a request for something more. He said, "Fear God the Most High and be prepared for the Last day and resurrection. Because on that day God the Most High will question you about every Muslim and interrogate you about the justice delivered to each. Should in this vast dominion of yours an old woman sleeps without a meal in the night she will get hold of your skirt that day." Harun fell senseless, weeping. Thereupon Fazil the Bermicide submitted, "Hold your speech, O Shaikh! You have killed the ruler of the faithful." The Shaikh replied, keep quiet, O Haman! For you and your associates have killed him (spiritually)." This increased the lamentation of Harun who afterwards said, "Truly! O Fazil you ere Haman and I am Pharaoh. Then Harun said to him, "I have heard that you owe some debt?" The Shaikh said, "Yes, I am highly indebted to my Master. Avow for me if I do not discharge this debt in my life time." Harun said, "I ask you about the debt to the people." The Shaikh replied, "Thanks I to God, the Most High! I possess abundance of his bounty and wealth." Placing a bag full of a thousand dinars before the Shaikh Harun said, "I inherited this as a legacy from my mother. It is pure and lawful. If you utilize it in your expendi-

ture there will be no harm." The Shaikh drew a cold sigh and said, "Alas ! All this advice of mine has been wasted and you have not been affected. You have begun tyranny and injustice even here. I am drawing you towards salvation and God's forgiveness while you are preparing means for my destruction and ruin. I tell you to give your possessions to the rightful owners and you are giving the property of another to one who is in no wise entitled to take it. O Harun ! have shame and fear God." With these words he got up from before Harun and closed the door. Harun left in tears and said to Fazil the Bermicide, the Godly people are like Fazil the son of Ayaz.

VALUE OF A PERFECT GUIDE

In short the saints of the past used to be such true seekers of God the Most High virtuous travellers. They were over rich with esoteric wealth and spiritual populace. Hence they had neither love or value of the wealth in their hearts nor respect and reverence for the wealthy. They were always busy in studying death. The worldly life appeared merely as a perishable, futile dream and imagination to their truth discerning and far-sighted eyes.

The eternal abode of the next world and that alive and waking world was truly manifest in their eyes. The imaginary dream life and perishable existence stands no comparison with the living, waking and eternal life.

The above few stories have been related by way of a sample. From these the readers endowed with

certainty can very well guess that ancient Sufis and Faqirs showed to the world such wonderful feats and supernatural revelations and miraculous powers of their spiritual signs which put the entire humanity of the age into astonishment until all the concerned and common people, big and small, from the beggars to the kings, turned to be their lovers and mad after them and every one was ready to sacrifice his soul and property on them and became a whole-hearted buyer of the invaluable jewel of Faqr and Gnosis. The Faqirs of yore also knew very well the worth and value of their valuable merchandise and considered it an entirely losing concern to exchange it for the kingdom of the whole world. The seeker Faqirs and true owners of the gnosis of that age were the true bankers and shopkeepers of these diamonds and lustrous jewels. The seeker disciples of that age were also true in their search and wanted to purchase this precious valuable merchandise with their wealth and soul, nay, even with both the worlds which they gave up for it.

When the people of the later ages saw this prosperous market of Faqr and dervishism and the eternal honour and chieftainship of both the worlds therein, many people flocked towards it with the single and solitary object of acquiring material gain and dignity and honour. All the true seekers and saints of the past were the embodiment of belovedship and amiability dropped from every detail of their actions, every word of their speech, even from every string of their particular robe of sufis' dress. The rosary, stick, prayer mat, cap etc. were

regarded as the emblems of piety. Hence the later hypocritical and cunning sufis and false faqirs began their trade in these: reaped great profits from these things: entangled many simple-hearted birds in their nets and plucked them into shreds and devoured them. But falsehood is unsubstantial and the trick of falsehood and treachery at last gets divulged. So that the world came to know of their knavery and roguery; their veil was rent asunder and the putrescence of their acts became manifest.

If a perfect Faqir or true Lover of God Almighty is met with in the world any amount of respect and reverence paid to them is insufficient. The soul and property should be sacrificed in their service. The dust of their footsteps should be made the collyrium of the eyes. Their rights have priority over all other rights and are discharged by discharging their rights, because these are the people who unite one with God, the Most High and His Prophet and make one acceptable in those courts. The keys of the blessings and treasures of both the worlds remain in the hands of these people. The man on whom they cast a favourable glance is rendered prosperous in both the worlds whereby they discharge the rights of all the rightful.

تمنا درد دل کی ہو تو کر خدمت فقیروں کی
نہیں ملتا یہ گوہر بادشاہوں کے خزینوں میں
نہ ہوجو ان خرقہ پوشوں کی ارادت ہو تو دیکھ انکو
بد یضا لیے بیٹھے ہیں اپنی آستینوں میں (اقبال)

If you desire the heart's light, serve the Faqirs. For this jewel is unobtainable in royal treasuries. Don't enquire about these in patchy

raggs. If you have faith, see them. They are sitting with the bright palms in their sleeves, like that of Moses.

The Satan betrays the people from the right path and puts them on the satanic road of arrogance, egotism and envy and intimidating them of polytheism makes them the associates of Allah on account of their arrogance. Plainly speaking, those who believe in the friends of Allah, respect them for the sake of Allah the Most High, makes guides and friends of them in the path of God the Most High and respect and obey them in this path, certainly believe in and know the God, Most High a million times better than those false claimants. One man lays a mere verbal claim from a distance to be loyal to a king and to respect him. Another man dies like a moth on the candle of his (*i.e.* the king's) beauty; runs to him in accordance with: "Fly towards Allah" renders service to the fellow travellers and guides of his path and salutes their help in the journey so much so that he applies the dust of his lane to his eyes like collyrium. Now tell me who cherishes in his heart a greater respect for the king—the first man or the second? As their souls are not crushed and degraded by paying respects and reverence to God the Most High (*viz.* worshipping without seeing Him) they continue in it, pride in it and fatten their souls and Satan. But if at any time His Holy Essence appears before them in visible form, they would at once begin to deny Him :

ایست قرآن - یَوْمَ یُکَشِّفُ عَنْ سَاقِی وَ یُدْعُوْنَ

إِلَى السُّجُودِ فَلَا یَسْتَطِیْعُونَ خَاشِعَةً أَبْصَارُهُمْ

"When He will show His Calf of the leg and invite them to prostrate to Him, they would not be able to prostrate themselves and their eyes will fear (on account of doubt)."

In short the egotism and pharaohism can be never crushed and the selfishness does not die without the intervention of a guide.

| | |
|----------------------------|---------------------------|
| دامن این نفس کش را سخت گیر | نفس نتوان کشت الا فل یبر |
| بوسه زن بر آستان کاملی | کیمیا پیدا کن از مشت کلمی |
| چون صاحب دل رسی گوهر شوی | گر تو سنگ خارا با سر شوی |
| چتر از صد سال طاعت بی ربا | یک زمانه صحبت با اولیا |

"The shadow of the preceptor alone can kill the selfishness. Hold fast the skirt of this self killer. Make alchemy out of a handful of dust. Kiss the threshold of a perfect one. Be you a flint or a marble. On contacting with a saint you will become a jewel. A moment's companionship of the saints is better than a century of unhypocritical devotion.

The seeker must take hold of the skirt of an instructor and guide because it is indispensable. Helpless and excusable are the people who are contented with their blindness considering a mere verbal affirmation to be all and all and are happy in the darkness like a bat and have no need of the world-illuminating sun. Because their hearts are besieged in the darkness of matter and wrapped in the covering of negligencè. It is difficult to travel on this path without the company of a guide. Says the Most High,

يا ايها الذين امنوا اتقوا الله وابتغوا اليه الوسيلة واجاهدوا في سبيله لعلكم
تفلحون -

"O you who are faithful! fear Allah and find out a intermediary towards Him and exert in His path—perhaps you may realise salvation."

Some people say that intermediation stands for virtuous deeds. But God, the Most High is addressing the faithful to exercise fear of God and piety and to exercise asceticism and austerities in His path. But besides these take hold of an intermediary towards Him. Now it appears that intermediation is something other than faithfulness, piety and asceticism which God, the Most High particularly commands and conjugates it to them. So it is clearly evident that here intermediation means neither faith nor knowledge nor piety nor fear of God but an instructor and a perfect Shaikh who can act as a companion and guide to the path of Allah. In this verse God the Most High has commanded all the four things:—(one) to knowledge of faith (two) to exercise fear of God and piety (three) to appoint an intermediary and (fourth) to practise asceticism. Exercising asceticism and austerities are mentioned after intermediation because some people feel proud of the intermediation and intercession and sit idle and remain so without any action. Taking the appointment of a preceptor or the intercession of some religious leader for a certificate of their salvation, they do not act themselves.

Reliance on intermediation alone, without knowledge, action and asceticism throws one in the

ditch of depravity. The correct and true path is between the two like the bridge across the Hell—thinner than a hair and sharper than a sword—covered by the veil of test and severe darkness of trial. This right path is between the exertion (كوشش) of "We worship Thee", and the attraction (كشش) of "We seek help from Thee." This mystery is unknown even to the chosen people; not to mention the common folk.

قوله تعالى - اياك نعبد و اياك نستعين اهدنا الصراط المستقيم صراط الذين انعمت عليهم -

قوله تعالى - اولئك الذين انعم الله عليهم من النبيين والصديقين والشهداء والصالحين وحسن اولئك رفيقا -

قوله تعالى - يا ايها النفس المطمئنة ارجعي الى ربك راضية مرضية فادخلي في عبادي وادخلي جنتي -

Says the Holy Book :

"We worship Thee and seek help from Thee.

Show us the right path."

He who acts merely on the worship is like the Satan and object of the Divine wrath and oppression. And sitting meditatively with cross legs at the thresholds of the saints in pride of "We seek help from Thee" alone hurls one in the pit of depravity. Hence the path of the chosen and accepted people of God, the Most High whom God the Most High has shown bounties is neither the path of wrathful (متشرب) nor those of astray (غالين)." The companionship of and obedience to these people is the real true path and the way to salvation. And they are the people mentioned by God the Most High : "They are those to whom God has been bountiful." They are prophets, truthful, martyrs and pious people and they are fine people

for friendship." So the right way and straight path to salvation and paradise is to pursue those whom God the Most High has shown bounties and they are prophets, truthful, martyrs and pious people and they are very good people for companionship and leadership of the path of paradise. So, O satisfied soul! turn to your Lord and join My selected servants and enter My paradise merrily. So both the wings of "We worship Thee" and "We seek help from Thee" are essential to the traveller for flying in the holy courtyard of God the Most High. It is true that bird that flies on one feather flies headlong for a while and then falls down. The bird with two wings flies straight ahead.

On the path of Allah the seeker of God stands in greater need of circumspection and discernment between truth and falsehood, perfect and imperfect, than a perfect guide. Because, treacherous, man-shaped but devil-natured, false, impersonation and hypocritical trading Shaikhs have infested the world like pests. The seekers ought not to be like one collecting wood in the darkness. Else he might touch a serpent taking it for a wood and get himself killed. In the world the special perfect persons of God are rare like the phoenix while there are innumerable liars, professionals, cunning hypocrites, hunters who spread the net and entangle simple-natured birds.

اے ہمارے اہل بیت آدم روئے هست ہر ہر دستے باید داد دست

There are many a man Adam-faced and Devil-natured. Hence the hand must not be placed in every hand.

Falsehood is very popular nowadays. When people began suffering from bankruptcy of the religious intellect and lacked discernment between truth and falsehood, genuine and counterfeit, original and imitation, and began to purchase imitation and pieces of glass at the price of diamonds the owners of genuine diamonds and jewellers wound up their shops and the false imitation-selling shopkeepers decorated their stalls and liberally plundered the foolish purchasers. These false shopkeepers confined their claims to prophethood alone. If they had acted a bit more courageously and claimed to Godhood before these enemies of intellect, in this age of religious liberty, millions of fools would have come forward to believe in them. Alas! Those that are ignorant of their own faith are accepted as varacious in all the baseless claims of being the incarnation of his Holiness Ali (may God glorify his face) and simultaneously being a prophet, renewer, the promised Massiha and Krishan etc. One ought to lament at this wisdom.

امروز قدر کوهر و خارا برابر است باد سموم و باد سیجا برابر است
چون در مشام اهل جهان نیست امتیاز ببریگین کاؤ و عنبر سارا برابر است

Alike is the worth of jewel and the flint today. Alike is Samoom and Messiah's breath. Since there is no distinction in people's smelling. Alike are the cow's dung and pure amber.

Man is very crafty and ease-loving. In every religion and nation there are cycles of tide and ebb, i.e., progress and decline. When the age of decline sets in a nation, its followers become infirm

of faith. Then they are split up into two groups. One adopts the skin of the religion on account of their dry piety and performs all the fundamentals of religion in a customary and formal way. They consider mere verbal affirmation, ordinary physical exercise and a little monetary sacrifice as an adequate price for the ever-lasting Paradise, Divine gnosis and observation. In return for this insignificant act they firmly expect Paradise and desire to attain it gratis. But since the skin of religion tastes indifferent and odious wherein they can find no constant pleasure and progress they finally begin to loath it step by step. Or perform this act only hypocritically and by way of ostentation in the discharge of religious duties they keep material interest in view. It is a special feature of these people that there is a superabundance of the habit of investigation and questioning in their minds. Their eyes are highly fault-finding. These people consider the Prophets, saints and all the pious people equal to themselves and regard none of them superior to themselves. Hence they always find faults with the religious leaders and spiritual guides and are inimical towards them. They disbelieve the miracles of the Prophets' revelations and miraculous powers of the saints and all supernormal spiritual accomplishments. Or put on them highly improper interpretations. Because religion has come down to us through these holy beings *viz.*, prophets and saints their respect and reverence is interconnected with that of religion. By looking contemptuously at these founders and propagators of religion they invariably begin to

think lightly of the religion which has come to us through them. Gradually this contempt and disregard of religion results in negation and hurls them in the pit of infidelity and heresy. Since second group is predominated by forming favourable opinions, they foolishly attach much importance to an ordinary thing. Their eyes always seek the meritable points. They start to accept everything; even if it is unreasonable. They consider the religious leaders and spiritual guides to be despotic masters of exoteric and esoteric treasures of both the worlds; the sole lessees and contractors of Paradise and all the bounties of the next world. Therefore on the basis of their pride of their intercession and recommendation they lay strong claims to paradise and discarding all fundamentals of religion, consider themselves relieved of all the religious restrictions. More than that, on account of their pride of intercession, they are encouraged in the commission of all the sins and indulgence in things prohibited. Taking advantage of the frailty of this group, the Satan generally snares them in the net of imposture of impractical scholars and imperfect, fraudulent Shaikhs. Since the hypocritical Shaikhs and imperfect scholars make a prey of wealth under the ambush of religion those bogus shopkeeping guides generally give false consolations to those foolish people in order to please their hearts and keep them entangled by narrating to them false accounts of revelation and miraculous powers and high sounding boasts and tell them :—

"Pay our tribute and gifts from year to year

and keep visiting us. You have touched our skirt, now you need not fear the next world. We are responsible for you. You have no need to act."

These people regard these heretical methods as a boon and the paying of the annual taxes as gifts and kissing the guide's feet as everything. Compared to performing the five prayers daily, dying of hunger and thirst by keeping the thirty annual fasts, paying the alms every year, undertaking long and perilous journeys for performing the pilgrimage, being fettered in religious restrictions every moment, and performing acts of asceticism, austerities right up to death, they consider this easy intermediation and intercession of the guide as a very congenial and cheap bargain of attaining salvation and paradise at the end. Hence, all their lives they sit idle in this hope. In fact there are two fountain-heads of the intellectual depravity of a person. One is to be so deprived of intellect and knowledge as to accept everything thoughtlessly and to tread every path blindly. Secondly, to immediately falsify whatever fact appears beyond the reach of intellect or which cannot be harmonised with the material intellect; and to believe that what his intellect or that of a few persons cannot comprehend in fact does not exist. The first is called depravity and the second heresy.

O Man! God the Most High does not demand from you only a belief. His commandment is,

تقربوا إلى الله

"So run towards Allah."

Also it is laid down :

اتصبرون وكان ربك بصيرا

"Are you waiting patiently while God is looking towards you ?"

آيت قرآن - يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدًّا فَلَا يَجِدُ

"O Mankind! You are to strive towards your Lord and then meet Him."

There isn't a lengthy journey between God the Most High and Man, and no mountains, forests and rivers intervene between the two. There is no distance of space and time between the slave and the Lord. God the Most High says, "I am nearer Man than his jugular vein." Therefore only the esoteric veils of darkness intervene between God the Most High and His slaves. As in sleep in the deep dream a person becomes unaware of the world, his close associates and even his own body, similarly the human spirit fallen in the deep dream of eternity is at a distance from its Master and True Lord nearby. This distance is traversed by the cardiac and esoteric steps alone. It is not the work of the elemental body.

Nowadays there is a great dearth of perfect men. The existence of a perfect gnostic and sincere seeker is like a phoenix. The spirit of religion and spiritualism has escaped the world. The marrow has been lost. Only the skin and the covering of the Faith is left behind. Black clouds of darkness have covered the hearts. In this dark and blind world the true and sincere lovers of God the Most High have covered themselves up in the mantle of

obscurity and anonymity and concealed themselves. The devil-natured people have donned Solomon's dress, seated themselves on the throne of Shaikhs and are ruling the hearts of ignorant and simple-natured people. These cunning shopkeepers deceive the people through various kinds of coquetry and blandishments. Some through the mere dress of Faqir, some through sufistic appearance and bearing, some through mere chit chat (e.g., sufistic theories and fables and stories of the ancient saints), while some on the strength of their dynastic holiness and pedigree have made a brisk business of being shaiks and saints. In short, for the construction of the Jerusalem of sainthood some have set up the lionlike skeleton of Suleman, some have dressed it, some have put the staff in his hand to make him stand, some have hung the rosary, some have spread the prayer-carpet in front of him to give the appearance of the living Suleman and so like the captive Jinn, the plain, simple-hearted and credulous seekers should render whole-hearted services in the construction of this visionary Jerusalem. The blind-hearted people take the dead corpse of sainthood for the living Suleman and serve it with their hearts and souls day and night. When by passage of time the staff of sainthood is devoured by white ants and the lifeless Suleman of bones falls down, then do these foolish jinn begin to realize at last that they have been wasting their precious lives in obeying a spiritless and soulless Suleman. Then these plain, simple-natured jinn, find freedom from this chain of deception of subjection.

در جانی صوف بسته زنار چه سود در صومعه رفد دل بازار چه سود
ز آزار کسان راحت خود می طلای یک راحت و صد هزار آزار چه سود

What the good is trying an infidel's thread
under the garment of coarse cloth of sainthood ?
What the good is going to the monastery and
thinking of the market ? You are seeking your
comfort in the pain of others ; What good is a
single comfort and a thousand pains ?

In short, it is a very difficult and hard task to walk safely over this very fine and very dark bridge across the hell of the path and to enter the paradise of proximity and union. In the world man is engaged in a severe test and difficult examination. Hardly one magnanimous and fortunate-seeker out of millions sweeps away the ball of precedence from this ground.

MEN OF THE PAST AND PRESENT

The Western education and new light has spread the poison of heresy and materialism in the hearts of many people of today. People altogether disacknowledge the existence of God the Most High and disbelieve in the Day of Judgment, assembling and reviving, reward and retribution, paradise and hell, angels and spirits, in short, all the invisible creation and life after death. They think that the world exists from ancient times and will continue to do so. There is no end to the material world. There is an inherent and particular power in matter to gradually evolve vegetables out of minerals, animals out of vegetables and men out of animals. They support Darwin's theory of evolution. Their

geologists adduce a few intellectual arguments and some scientific experiments and observations in support of this theory. They think that monkeys and apes have progressed into man and that the first advanced ape was called, God forbid, Adam (p.b.u.h). They vigorously advance arguments in proof of this theory. These people have squandered away their natural human faculty and lost that bright capacity on account of their slothfulness and misdeeds. Virtually and morally they have fallen down from the high rank of humanity into the lowest hell of animalism and apeism. Says the Most High :

قوله تعالى - اولئك كالانعام بل هم اضل -

"They are like animals—nay they are even worse."

On the strength of absurd, baseless and ridiculous theory of evolution of their leader Darwin, the ape-minded people consider themselves great philosophers, sages and statesmen and consider the ancients as simpletons, superstitious and ignorant ! The theory of evolution is not a result of the intellectual modernity and literary hairsplittings of this age. Materialists and naturalists have inhabited the world from the beginning up till now. The munificent Quran thus repeats this famous saying of the atheists of the time that they also used to say, "None but the world kills us" i.e. the world creates, keeps and kills us independently. The atheists think that the people of the earlier times used to dwell in mountainous caves and hollows of trees like savage animals and they lived naked or covered them-

selves with leaves of trees and skins of animals. Just as they were unaware of material and industry and craftsmanship and material arts and sciences, they were simple, unintelligent, superstitious, ignorant and foolish. Religion and spiritualism is the mental invention and the congregation of the self-made, incorrect and imaginary thoughts of that superstitious and ignorant age.

Remember, that from the very first day God has cast human nature in a special mould. The physical construction of man has been uniformed from the beginning of creation up till now. There has been no change in human limbs, energies and senses. Because from the mummy corpses of the Pharaohs of Egypt (who died three or four thousand years ago) discovered from the pyramids of Egypt, it has been proved that they were of the same type as we are. There is no difference between the types of men of that age and today. Similarly human heart and brain have been the same from the beginning of creation. But there certainly has been this much difference that, just as the creation and nature of a child is according to the Islamic faith, similarly the state of childhood of the age, i.e. the primary age of the ancients because of its consonance and conformity with the nature of religion—was naturally more inclined towards religion and spiritualism. Therefore instead of the temporary and superficial sciences and arts of matter, the ancients naturally turned towards the real and essential knowledge and sciences of religion and spiritualism. Because God the Most High has placed only one heart and brain

in the human trunk as Allah the Most High says :

آيَةُ قُرْآنٍ - مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قُلُوبَيْنِ فِي جَوْفِهِ ؛

"Allah did not place two hearts in the human trunk."

So that he may be able to think of two things or acquire two sciences simultaneously. The two opposite phases of the religious and physical sciences the mixture of body and the spirit naturally create for man a complexity and entanglement which it is impossible for him to deal with at the same time. If he attends to one the other remains unaccomplished. In ancient times the necessary sciences of religion and spiritualism had taken hold of the hearts and brains of people and they thought of a single Creator which had rendered them needless of the superficial sciences of matter. They were so engrossed in the desire and love of God, the Most High that they had absolutely no time for attending to material progress. They were busy with the original matter, i.e. religion and spiritualism. They had no mind for the short-lived and temporary material arts and sciences. Else from the beginning of creation Man—the carrier of the burden of the trust and the true caliph of the God the Most High—has been a wonderful thing. Every time that he charged the horses of practical and theoretical resolution in the exoteric and esoteric ground of the invisible and visible worlds, he displayed a perfection that astonished the angels. Instead of the skin of matter, viz. the temporary superficial sciences the ancients had turned their faces towards the marrow

of sciences and the root of arts, viz. religion and spiritualism. Just as the cash-loving, unpremediating exoteric-sighted Europeans have devoted their lives and entire energies towards finding the details of matter and superficial sciences and progressing therein are flying at the highest heaven of matter, far-sighted intelligent ancients of the primitive age, which was in harmony with nature, had applied their hearts and brains in the solitary use and essential object of life and the only essential goal of human existence i.e. the gnosis, proximity and acquisition of their True Creator. In order to find leisure in time for this essential and original business the ancients paid very little heed towards the exoteric material sciences. So much so that the Lawgiver of Islam (on him be salutations) has reprimanded pondering over material, visible, unimportant, perplexing wonders and lengthy philosophical dogmas. It is said in a noble Tradition: "When the nature, rotation or lucky and unlucky effects of the sun, moon and stars are discussed in your presence you should adopt silence. If there starts a discussion about the theory of predestination, you should absolutely desist from pondering over and discussing it. Or whenever there is a conversation about the quarrels or the household differences of my companions about the caliphate or their superiority and inferiority etc., you should avoid those discussions." Instead of these unnecessary sciences you should acquire the mother science and origin of science i.e. the key of commemoration of Allah with which you will open the the gates

of all the esoteric and exoteric sciences and all the sciences and secrets of the world will be revealed to you." Says He of honourable commemoration :

و من يعنصم بالله فقد هدى الى الصراط المستقيم

"Whoever strongly clutched the name of Allah found guidance towards the right path."

The eye of the heart should be lighted with the gnosis of an essence comprising all the attributes through knowing which all the unknown become known the unheard become heard and the unseen become seen; the figures of the guarded table (لوح محفوظ) get impressed on the glass of the heart; the great secret of life and the ancient mystery of Unknown gets revealed; because there are countless faculties of superficial sciences in the visible world of plurality. The chain of exoteric science is very long without an end and unperishable but the human life in this world of decay is very short.

علم كثير آمد و عمرت قصير آنچه ضرورى است بدان شغل گیر

Art is long and life is short. Engage in what is essential.

Therefore far-sighted and wise is the man who adopts the real and essential business and avoids the unessential, temporary and perishable ones.

کار دنیا درازى دارد هر چه گیرید مختصر گیرید

Long is the business of life. So be brief in everything.

Therefore from the very first day instead of sweeping matter, Islam has directed man towards his real spiritual work, i.e. in observation of the created and matter he has been reminded of the Creator and in the craft of the universe he has been

made to picture the real artisan. Says the Most High :

أَيُّ قُرْآنٍ - إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَالْخَلْقِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا وَجَعَلْتَ قَيْنًا عَذَابَ النَّارِ

"Verily in the creations of the skies and earth and the changes of day and night there are signs for the intellectuals who remember God while standing, sitting and sleeping and think over the creation of the skies and earth and say : O our Lord ! Thou hasn't created all this in vain ; praise be to you. Save us from the chastisement of fire !"

In short, Islam has set mankind on the real and true object of life, *i.e.* worship and gnosis of the Lord. The pure teaching of Islam has delivered mankind from the darkness of material sciences and directed him towards the supreme worship, gnosis, proximity, affection and love, union and existence with the roots mine of sciences cause of causes, lord of the lords, the first, the last, the exoteric, the esoteric, the knower of invisible and visible, Creator of the earth and heavens, *i.e.* the single, pure essence of God the Most High.

(الله هو باق هرس) God is great, all else is greed. Says the Most High :

"Tell them there is Allah, then let them

play wherever they like."

When concentration on His personal name Allah becomes firmly fixed in the heart of the seekers, the heart and the brain of the concentrator are dyed in the colour of Allah. Then he sees the Painter in every painting and in every art he sees the form of Artisan ; the universe becomes his Holy Quran and the created thing becomes visible signs to him.

The materialistic fools think that the former people were ignorant, simpletons, superstitious and unaware of the material sciences and arts. If the modern geologists discover the stone instruments and crude utensils of the people of ancient times in some mountain caves, it does not mean that all the people of that time similarly lived in caves. Do not some wild people live in mountain caves in the advanced and civilized world of today ? Now, if in these mountain caves and underground chambers they find old-fashioned utensils and instruments these must be the things used by some wild people of the time and not by the civilized people of that age. Because archeologists have found remains of high class industries and manufactures of the time to which these crude instruments and utensils are attributed. They are surprised on finding the very fine and excellent instruments and things of that time. To sum up in the realm of science and art in spite of the religious and spiritual engagements the truthful and pious people of that time in no-wise lagged behind the modern, ambitious, childish and sensualist people of today. If we probe into the

reality, we find that all the modern materialists are progressing in all sorts of sciences, manufacture and trade on the foundations and principles set up by the ancients. Because it is difficult to set up the foundations of new science but it is quite easy to develop it up. The standard works of the ancients on the different sciences and arts clearly indicate their mental superiority, excellence of intelligence and understanding. The modern people are their plagiarists (خوشه چین).

The readers have read of the intellectual perfections in regard to sciences, arts, manufactures and industries, as a sample of the whole. The standard of morality of the ancients was so high and excellent that supposing the ancients and the moderns are made to stand in spacious grounds, stripped naked of their physical dress and displayed in the esoteric form of moral acts, as will be the case on the Day of Judgement, the ancients will appear as angels and the moderns will appear in the form of beasts and savages. As God, the Most High says, "They are like animals; nay even worse." In short, one should not be misled by the external appearances of a person. Material beauty, glittering garments, external appearances and the worldly beauty of the features are unreliable. Material intellect, external wisdom, worldly pomp and show, rank and glory are nothing. Many a time many a destitute, dusty, dishevelled, shabbily garbed dervish which your external seeing eyes contemptuously spurn down is esoterically very civilized, handsome, wise, independent and well-to-do in the

eyes of God. Not only that, but some of them are amirs, chiefs and crownless kings of the time.

خاکساران جهان را بفقارت متنگر
تو چه دانی که درین گرد سوارے باشد

"Don't despise the humble ones of the world. There may be a rider in the dust—who knows?"

Different is the esoteric eye which can see the real esoteric figures of persons and can differentiate between the true and real king and the puppet.

مرد آن بآئند که باشد شد شناس
می شناسد شاه را در هر لباس

"He is a man who can recognise a king: and recognise him in every dress."

Contrarily, you may see a person, very richly dressed, possessing comely features, a commanding personality, unequalled by any one in worldly riches and outwardly pomp and show; in worldly and material wisdom he may be a Plato and Galen of the time but morally, religiously and spiritually, he may prove to be a brainless brute and a bloody beast. From the worldly aspect he may be very respectable and honourable but his rank with God the Most High may be less than that of a louse and fly. In short, the outward appearance, worldly status and material intellect of a man is nothing. The esoteric figure of the morality, religious status and spiritual understanding is a different thing. The Holy Prophet (p.b.u.h.) has therefore said, "Simple-minded people shall abide in Paradise i.e. most of the dwellers of the Paradise will be the people whose hands are short of the devilry and cleverness of

worldly intellect; who would give no consideration and importance to worldly riches and pay no heed to its profit and loss." His Holiness the Prophet (p.b.u.h.) has been called "illiterate" because he was unfamiliar with the saranic knowledge of the wealth and tricks of acquiring it. From the point of view of worldly intellect, most of the wealthy, crooked and philosophical heretical kafirs used to call the simple-natured, truthful, clean-hearted Musalmans believing in prophets as idiots, unintelligent and ignorant as God, the Most High says, The "infidels used to say, should we believe as these foolish people have believed?" In response to them Allah says, "Beware! These infidels who pride at worldly riches and material intellect are themselves foolish and mean but they do not know it." So high was the standard of morality of the ancient pious men that the wealthy, rich men and kings of that time were more pious, God-fearing, chaste, abstinent and devoted than the sufis and sheikhs of this later age.

At the death of his Holiness Khwaja Qutb-ud-din Bakhtyar Kakai Aushi it was proclaimed with his testament that his burial prayers should be led by one who has never in his life missed the first takbir (تکبیر تحریمہ) and sunnats of the afternoon. The readers will find it difficult to believe that the person who could lead the burial prayers in accordance with the testament of that distinguished personage was not a learned scholar, a God-fearing and abstinent Sufi dervish, a pedigreed Sayid or Qureshi but Sultan Shams-ud-din Altamish, the ruler of the vast tract

of India turned out to be the one to lead the burial prayers. The Emperor Aurangzeb (p.b.u.h.) and Sultan Nasir-ud-din transcribed the holy Quran for fifty-two and nineteen years of their reigns respectively. That is to say that for seventy-one years India witnessed the spectacles of the transcription of the holy Quran over the royal throne and under the royal umbrella. This relate to kings of a period who were most entangled in worldly connections, drowned from top to toe in worldly affairs and bound down in national and political strifes. From this you can guess the high standard of life, of the pious, good-natured dervishes and faqirs of that age. It will require a separate volume were we to reproduce examples of their pure morals and commendable manners. In short, we have already stated that in spite of esoteric, religious and spiritual engagements the ancient pious people were in no way inferior to the modern nations in any science or art. The Taj Mahal at Agra, the pyramids of Egypt, the Palace of Jamshed, the Peacock Throne and the Wall of China bear witness to the height of the magnanimity, power of perfection of manufacture and industry of the ancient people. The scientists of the present age were highly astonished to find the mummies recovered from the pyramids of Egypt (where they were buried three to four thousand years ago) so well preserved after the lapse of such a long time. They believed that these were not the real bodies of the Pharaohs of Egypt but idols cast from some minerals. But when through all chemical actions

and scientific experiments they were found out to be the true bodies, their astonishment knew no bounds. Up to the present day they cannot explain the secret and mystery of the chemicals, and process and art through which these bodies have been preserved up to the present day. Because modern scientists and chemists have only two things for preserving such objects for a long time, ice and spirit. Now it is apparent that the people of three to four thousand years back whom they call savage, jungle and foolish were much advanced in all sorts of sciences and arts than the so-called civilised, wise and broad-minded people of today ! Can the modern age produce equals and examples of the ancient people e.g. Avicenna, Plato, Galen, Aristotle, Rhazes, Imam Ghazali (p.b.u.h.), Sa'di (p.b.u.h.), Hafiz Shirazi, Firdosi and Maulana Rum, etc. in medicine, logic, poetry, astronomy, philosophy, arithmetic, prosody and to other exoteric sciences ? All the wise sayings, proverbs, nice and famous poems, moral, religious and spiritual rules and regulations prevalent in the civilised worlds up to the present day are the production of the bright-minded people of the ancient age !

The observations and experiments of mesmerism, hypnotism, animal magnetism and spiritualism have proved that there is a tremendous spiritual and esoteric power in man, which if properly practised and developed can enable a man to perform such perplexing and astonishing feats in the material world which render speechless great sages, philosophers and materialist wise men. Science and

philosophy are deaf and dumb to explain them. In the phraseology of the ancient mystics these spiritual powers are called extraordinary things and miracles. The uncommon, unnatural and unusual powers of this nature are of two kinds:—(1) Celestial and (2) Terrestrial. Since the miracles of the celestial powers are manifested through the celestial and invisible creation; angels and holy spirits, we will explain them at some other time. We will produce here as an example a three hundred years old standard historical evidence of the terrestrial but very rare, perplexing and astonishing feats which cannot be refuted at all. From this a sound-minded and just person can guess the reach of the esoteric sciences and spiritual powers of the ancients. History bears evidence that world is still astonished at the feats displayed by some jugglers and magicians of Bengal in the court of Jahangir. The most wonderful of these is the rope tricks which still perplexed and surprised the Europeans.

*This fact is thus narrated in the *Memoirs of Jahangir* composed by the Emperor himself in his life-time. Some Bengali jugglers came to the Court of the Emperor Jahangir. Besides the wonderful feats the rope trick was unparalleled. Here are the details. A magician came forward, paid homage to the Emperor and submitted: Your Majesty! an enemy of mine has ascended the heaven. I will fix a ladder and go to fight him there. God willing, I will kill him and return victorious." Seating a beautiful and young girl near the Emperor's throne, he said: "This is my beloved beautiful wife, I entrust her to your Majesty which your Majesty may keep safely until my return." Then standing in the open the magician threw a rope towards the heaven, so that its end could not be seen. It was suspended in the air. Arming himself, the magician went up the rope like a ladder and disappeared from the eyes of the spectators. After a while the rope began to move. Later on a

Our object in narrating this true and historic fact (of the rope trick) is this that the esoteric sciences and spiritual powers of the ancients of that time had reached the highest heaven. Just as the people, a hundred years ago, could not guess the material progress of today, the heretical materialists of today cannot guess the spiritual feats and esoteric perfections of ancients. How curious that even today, in their places of worship and devotion, the irreligious civilized world eulogizes and praises religious leaders

stream of blood flowed down on it from heaven's side. The spectators were eagerly watching the strange movements of the rope and the flow of blood from it when suddenly the amputated and the groaning hands and feet and all other limbs of the magician successively fell from heaven on the ground near the rope. Lastly his head crashed on the ground. At this the wife of the magician who was sitting near the Emperor's chair cried and rose up. Coming to the dead body, she said, "This is the corpse of my husband. The enemy has killed him in the heaven; cut him into pieces and throw him down." Addressing the magicians of her clan, she said, "Provide fuel, I will burn myself alive with my dear husband." The magicians forthwith gathered fuel and prepared a pyre. The king, his ministers and peers stopped them at length to desist from doing so but the magicians placed the woman on the pyre and set it on fire. The pyre and the woman burnt into a heap of ashes. At the sight of this awful scene the king and the spectators were sitting breathless in amazement when the magician appeared descending the rope above, healthy and armed. Immediately he came up to Jahangir and addressed him thus, "Your Majesty! through your Majesty's good fortune and felicity I have murdered that enemy. The corpse that fell here in pieces belonged to my enemy." Then he demanded his wife of the king saying "Please return my wife to me." The king expressed great regret saying "She has been burnt alive with your corpse by your brethren and companions. We are prepared to pay her blood money." The blood money was being fixed when the magician's wife came out of the smouldering ashes and standing by the side of her husband said to the king, "Your Majesty need not take trouble of the blood money. I am alive and whole and hale." At this wonderful scene the king, the peers and ministers burst into applause and richly awarded the magicians. The spectators also amply rewarded the

and founders of faith of the olden time and regard it as the means of salvation. God be praised ! Willy-nilly the irreligious West is so proud of its material powers, it obeys the superiority of their Israelite prophets. The European churches echo with the songs of their praises day and night. So because the spiritual claws of the former people have gripped the hearts of the materialist people of today and fastened them to chains of subjugation esoterically. But they do not know how these esoteric strings fell in their necks. They want to get out of them but cannot. Just as in respect of material power and outward strength an elephant is more powerful than man but through intelligence and education man has subjugated and empowered animals stronger

magicians in cash and the kind. A few years ago a conference of all the sorcerers, magicians and jugglers of the world was held in London. It was one of the items on the agenda that the magician who could give a performance of the above-mentioned rope trick of the court of the Emperor Jahangir, will be awarded a prize of £20,000. All the magicians tried their utmost to get the prize, and with the help of science and chemistry provided many instruments in order to give this performance, but in vain. From this you can guess the difference between the scientific and exoteric and esoteric perfections of the moderns and ancients. A look at the record of the spiritual perfections of the modern Negro and jungle nations of Africa collected by European travellers surprise one, up to the present day to see effects of the spiritual perfection of the old age in those old nations which are immune from the darkness of this new light and the curse of modern civilization. Human intellect is surprised at the spiritual influence and esoteric perfections of the people of that time attached to the old bones, rosaries and other instruments and utensils and soulless things recovered from old Egyptian graves and cellars. From this a sensible person cannot help inferring that when so much spiritual powers are attached to these soulless solid objects of the ancients, how great must be their own powers.

than himself, and makes use of them similarly, however wise and clever the dead-hearted and sensualist people may be in respect of material intellect and outward knowledge, before men of esoteric knowledge and spiritual powers they are like animals whom they hold by the esoteric hair of their heads with hands of light. Says the Most High,

بَلِّغْ قُرْآنَ - وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا حَوَّاهُ بِشَاصِرَتِهَا

"There isn't an animal on the earth. But he has caught it by hair on the forehead."

Just as animals are caught by their horns, or hair on the forehead, and led wherever desired, men of angelic spiritual powers easily catch hold of the mental hairs of those materialist animals and lead them wherever they like.

Though scientific and material progress is taking Europe to the high roof of heaven today, but moral and religious negligence is dragging it post-haste to the lowest strata of sensual darkness, sex passionate negligence and ignorance. Instead of priding over their material progress they ought to mourn on the loss of their spiritualism. If material and political supremacy is elevating them one yard, spiritual ignorance is pressing them miles below. Though Europe of today is a sample of Shaddad's paradise on account of material luxuries and worldly fabulence morally and spiritually it is most destitute, poor and famine-stricken land. Though there is great abundance of material riches and outward victuals there, but esoteric food and spiritual meals, commemoration, meditation, devotion and divine wor-

ship are scarce like the Phoenix there. Everywhere dancing and singing parties are afoot day and night. There are drinking bouts. There is abundance of adultery, immorality, debauchery and sin. Wine and pork are the common drink and food. They are sitting with ladies in one arm and dogs in the other. Satanic merry-making and sensual playfulness is the only occupation there. Who has the guts to take the name of Allah in the face of this superabundance of the ignorance of the ignorant and Satanic passions. The day that the world has walked towards the material progress and worldly advancement and entirely turned its face in that direction has marked the commencement of the moral, religious and spiritual degradation. Men are turning unmindful of the essential, true and real side of religion : so much so that though the world, today, has reached the highest heaven of material progress it has fallen in the lowest hell of spiritual and moral degeneration.

صفائیاں ہو رہی ہیں جتنی دل اتنے ہی ہو رہے ہیں سچے
اندھے ہو جائیگا جہاں میں اگر یہی روشنی رہے گی

The more the cleanliness the dirtier the hearts. Darkness will overtake the world if this light persists.

Alas ! The materialists are spending time in the detail of physical sciences and wasting their precious lives to the entire neglect of spiritual science. The hobby of amassing the means of enriching the brief worldly life is indispensable to them but absolutely no attention is being paid to the acquisition of eternal life and the brilliant esoteric wealth. Utmost

arrangements are made for decorating and furnishing the spider's web but no care is paid to the world of the hierarchy of angels.

چند در فکرے سرائے و ہم منزل باشی
گزرده قافله عمر و تو غافل باشی
کعبه در گم نخستین کند استقبالیت
از سر صدق اگر هم مقرر دل باشی
گردر آرائش ظاهر دیگران می کوشند
تو در آن کوش که فرخنده شائل باشی
کشتی تن بشکن چند در پی قلم خون
تخته مستق مد اندیشه باطل باشی

How long would you worry about material house and worldly abode? The caravan of life goes on and you are slothful, Ka'ba will welcome you on the very first step. If you sincerely accompany the heart in travel, let others strive in decorating the outward form, But you should strive in that which will make you of lovable character. Break the boat of the body; in this sea of blood how long would you be a prey to hundred false ideas!

Let the Europeans measure the summits of the mountains and depths of oceans; examine the mouths, depths, lengths and breadths of rivers; find out the vicissitudes of the seasons by constructing underground stations in the North and South Poles; subdue fire, air, water and earth; make merry at the idea of reaching the stars through Rockets. May they enjoy this material dust-play. Tidings to you, O martyrs of coquetry blandishments and oppressions of love that, for your object and ambition you have the Greatest Sun of the light of beautiful and

glory an atom of whose light has illuminated the sun and moon, Who gives colours and smell to the flowers, to Whose generosities the lips of the beauties of the world owe their smiles, the Omnigood, Omniscient, All-seeing, All-light, soul of beauty and comeliness i.e., the Praised Truth is your object and goal. Auspicious are the august persons through whose blessed personalities, the rains pour from heavens, the earth bears fruits and various kinds of calamities and misfortunes are warded off from the earth. Great adventures of the world are achieved through a single moving of their eyebrows. One movement of their esoteric hands upsets the crowns and thrones of kings. Half a blandishment of their kindness bestows crowns and sceptre on destitute beggars. They are seen to be unemployed because they are the crownless kings of the eternal universe. The greater a man in the world the lesser his occupation. Kings always pass on hints and are not supposed to work assiduously day and night, like ordinary employees. Though ostensibly these people appear to be destitute and unprovisioned but esoterically they are the real masters of the world. The true lovers of God are the real model of the following verse :

نان جوین و خرقہ پشین و آب شور
سی ہارہ کلام و حدیث پیہری
ہم نسخہ دو چار ز علیکہ نافع است
در دین نہ لغو ہو علی و زائر عنصری
تاریک کتبہ کہ ہے روشنی آن
ہے ہودہ منہ نہ برد شمع خاوری

با یک دو آشنا که نیرزد به نیم جو
 در پیش چشم همت شان ملک منجری
 این آن سعادتست که حسرت برد بر آن
 جو بائے قنّت قیصر و ملک مکندری

For a pious godly saint a barley dry bread to eat, a coarse woollen garment to wear, a simple draught of water to drink, thirty parts of the Holy Quran with some traditions of the Holy Prophet to read, three or four beneficial religious books to study instead of useless gabblings of Bu Ali Sina and meaningless pratings of Ansary, a dark cabin independent of even of the light of sun to live in, and one or two godly companions in whose supreme sight the kingdom of Sunjar weighs and values not even a single barley are such a grand esoteric wealth that invites the envy of one who seeks the throne of Qaisar and the kingdom of Alexander.

MODERN SCHOOLS AND COLLEGES ARE SPIRITUAL BUTCHERIES

Alas! that spiritual sciences and esoteric arts have disappeared from the world and the spiritual doctors, heart-healers of esoteric diseases have left the world. It is a scene of "Islam in books and Muslims in graves." The doors of theological education and spiritual instruction are closed. What are the modern schools and colleges? These are butcheries of human nature and religious conscience where thousands of innocent herds of human hearts are sacrificed before the Kali Devi of heresy and infidelity and innumerable pure souls are sacrificed at the threshold of the goddess of materialism and irreligiousness. Ostensibly they are acquiring

education but actually they are being butchered esoterically. As says God the Most High :

ولا تقتلوا اولادكم خشية اطلاق . فمن نرزقهم و اياكم ان قتلهم
كان خطاً كبيراً .

"Don't murder your children for the fear of livelihood. We provide them and you. Verily murdering them is a major offence."

Remember that this verse means that many people impart worldly education to their children instead of religious instruction because they see no chance of acquiring worldly riches through religious education. By admitting them into schools and colleges the parents hope that the boys will capture some posts and earn freely. The old interpretation of this verse that the Arab infidels of yore time used to bury their daughters alive or kill them is inadoptable. Here because they did so out of sheer disgrace and fear of some one becoming their son-in-law. Not out of fear of hunger and poverty. This has been thus mentioned in another place, "and when the alive-buried daughters are asked for what sin they were killed." In short there are many people who get their innocent children admitted in school out of fear of starvation and poverty ; kill them with their own hands esoterically and destroy their religious nature and capability. How well the late Akbar has expressed this idea in a verses :—

یوں قتل سے بچوں کے وہ بدنام نہ ہوتا
افسوس کہ فرعون کو کالج کی نہ سوجھی

"He would not have been thus defamed of slaughtering children. Alas that Pharaoh did not

think of opening a college.

Are these colleges or mints of heresy and atheism where after mingling the alloy of irreligiousness and immorality with the pure gold of conscience and nature, the seals of heresy and atheism are impressed on the clear tablets of human hearts and the current coins, are minted according to Western customs and values are fixed according to vocations. Thus hundreds of Josephs are sold for these counterfeit coins. That is why people have lost their religious mentality. If rarely religious conscience is to be found somewhere in the world, Western education or European civilization has disfigured and frustrated it. From the religious and spiritual points of view, most of the hearts are without any sense of religion. The few confined hearts that are partially alive are involved in very serious esoteric melodies. The effect of these manifests in the hearts of these people in the form of serious heretical thoughts, atheistic misgivings and objections. Now there are no doctors of hearts and spirits in the world. Most of them are unaware of their sickness. Now who can treat a patient that considers himself hale and healthy? By way of example, we will quote here some of the materialistic suspicious and heretical thoughts which have spread in the world as a result of Western education and have polluted and poisoned almost all the religious world :—There are some who altogether deny the existence of God by saying how can we believe in an untangible God, and his invisible actions? How can we know and believe in an incomprehensible God? They are

blind of heart. It is impossible to make a born blind understand sunlight and colour of things.

Some of them are political heretics and are overpowered by political Devil. The Devil put it in their heads that religions and faiths have been devised for Man's existence and worldly betterment, economical and political progress and reformation of civilization, culture and sociology. All the religious leaders *viz.* the prophets and saints etc. of former times have been mere worldly reformers and political leaders of their nations in their time. Through intellectual intelligence they invented religions for the sole object of the worldly reformations and political advancement of that age and have been leading like children the simple-hearted peoples of those times on the by-paths of religion and roads of religious dogmas with the desire of imaginary pleasures of paradise and the whimsical fears of Hell. The bounties of Paradise, houries, palaces were mere children's consolation and mazes, and chastisement of Hell was a mere imaginary scarecrow created for the simple and superstitious brains of that time. The real object and end in view was the present paradise of political advancement and territorial conquest. The independent and victorious nations enjoy here peace and comfort and indulge in luxury in the paradise of governments and kingdoms. The subjugated and vanquished nations are bearing torture and pain in the Hell of slavery and degradation, destitution and poverty. This is the only import of religion. There is no other paradise or hell ; life after death ;

settlement of accounts; reward or retribution. (In vindication of this political infidelity and worldly good they also utter the following fallacious thoughts and absurdities that all these outward rules of religious law and fundamentals of religion have been devised for worldly progress and political advancement. Every order of religious law and fundamental of religion embodies some secret of worldly good and political advancement. For example, the Confession of Faith is a formal manifestation of national unity. Prayers and Fasts of the month of Ramadan are a practice of self-negation and ethics, i.e. the practice of habituating the self to hunger and thirst and controlling passions and desires to be availed of at the time of shortage of provisions during battles. Congregational prayers denote obedience of the Commander. Prayers is a sort of military parade and exercise. Ablutions merely mean cleanliness. Mosques are five-timely assemblies, for consultation and exchange of ideas for political congregations, worldly affairs and worldly reformations. They think that all the scholars, learned men of yore, pious men of later times, leaders of the firm faith; expounders of Traditions; all jurisconsults and commentators have erred in understanding the real object and meaning of the Quran, and traditions and that what we have understood is the real object of religion.

"One ought to lament at this intelligence and wisdom."

In short, these people think that some material and political profit lies at the root of all the

religious fundamentals and laws. Some blind heretics thus interpret prophethood, messengership and the reality of revelation :—The prophets and messengers were sympathetic leaders and well-wishing reformers of their nations who naturally possessed emotions and feelings of betterment of sympathies for their nation. On account of the excess of those emotions and feelings they were predominated by such thoughts, during the predominance of those thoughts their imaginative powers accumulated some topics so that under excess of that predomination they also heard some sound or other which they call revelation. Sometimes some imaginary form also appeared to them which they call angel; though outwardly there used to be no such invisible form or angel. These were the imaginary creations of their natural imaginary powers. In short, these fools think that the prophets were either cheats or cheated. They regard the revelation, inspiration and miracles of all the prophets, messengers and perfect saints as the creation of the excess of their imaginations and consider themselves great philosophers and wise statesmen.

"God be praised! He is Most High of what they allege."

The infidels of the modern age think religions are the outcome of dark ages while now it is the age of enlightenment and science. The old religions and the ancient methods befitted the old superstitious age and should perish with that age. Now, by the Grace of God, the world is far advanced. The old religions and ancient methods are incompetent to

control the present civilized and alert age and to put it on the highway of progress. Hence there is need for new reformers and novel fashions. To piss while standing, continuously emit smoke from the mouth while standing and sitting, whistle, dance in mirthfulness and sport like monkeys and jump like frogs are the signs of civilization and indications of progression.

اب نظر آتی نہیں ہے مسجدوں کے فرش پر
قوم نے اتنی ترقی کی کہ پہنچی عرش پر

Now it can't be seen on the floor of mosques. The nation has progressed so much that it reached the heaven.

If religion and ethics are mentioned to them they retort that these people wish to push us back to the old, rotten and antiquated age. The world has progressed much now.

Some people deny the miracles of all the prophets and the supernatural powers of all the saints and assert that the laws of the Nature are unchangeable and there is no cause or invisible mover or actor beside the chain of causes and effects that we perceive in the world. The world consists merely of the universe of causation sensed and felt within the ambit of senses. There can be no change in the nature of things—The sun comes out in the East, the fire burns and water flows towards the slope. In support of their atheism and materialism they quote this verse:—The nature of things does not change (لا تبدل لخلق الله) which we have explained supra saying that here 'nature' means 'religious nature' and that the words (لا تبدل لخلق الله) can

never mean that the nature of matter cannot be changed. On the contrary we observe that the matter changes every moment and the nature of things changes constantly. It is also incorrect that nothing can happen against the law of Nature. Nay ! God the Most High has power over everything. He is not subordinate to His own laws. How can He be a God if he is subject to rules and regulations made by Himself ? In that case matter and its laws and regulations could have their own way in the universe.

خدا ہے فہم سے اور وہم سے دور سجدہ لے جس کو بندہ وہ خدا کیا

"God is beyond comprehension and imagination. How can the comprehensible be God ?"

In cases of emergency the fleeting national governments of this world can also now and then frame ordinances against the Law. It is impossible to keep Allah, the Most High, the Ruler of rulers who acts what He likes, subject to His own law. God the Most High clearly expresses in His own pure Book:—

آیت قرآن - یَعْبُدُوا اللَّهَ مَا يَشَاءُ وَيُنَبِّتُ وَهِيَئُهُ أَمْرُ الْيَوْمِ

"God erases (from the guarded tablet) what He likes and keeps firm and established what He likes. He has the mother book of knowledge."

It is an established principle that

يفعل الله ما يشاء ويحكم ما يريد -

"He acts what He likes and orders what He intends, i.e. God the Most High does what He likes and orders the fulfilment of that what He

desires, none can thwart Him.

"The commandment changes but the knowledge does not." i.e. the mandate of Allah changes but his knowledge does not. On the other hand knowledge can change the order. For example, water flows towards the slope but through the knowledge of the pump and fountain, water can be taken from below upwards. Similarly all other orders can be changed. In another place God the Most High says :

آيَاتُ قُرْآنٍ - وَاللَّهُ عَلِيمٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝

Again it is explicitly laid down. God the Most High has power over every order (and Law of His and has the power to change it) but many people do not know this."

Moreover, if you see carefully the rise and fall, change and transformation and exceptions to all principles and rules clearly indicate the powerfulness of this authority and excess of command and nothing takes place in accordance with our conjecture and expectations and no true opinion can be formed about the occurrence of a thing. On the other hand, the hand of the omnipotence is working inside the sleeve of causation and it generally works behind the curtain of causes. But sometimes in cases of emergency, Omnipotence tucks up or removes the sleeves of causes and begins to work nakedly. Thus the miracles of the prophets (p.b.u.t) and the miraculous powers and extraordinary habits of the benevolent saints are merely the wonders of the uncovered hands of Omnipotence and are, so to say, ordinances against the established law to meet

demands of momentary emergencies. The foolish, sensual and blind people whose looks are confined to material causes and who like the frog of a well consider the material well to be the whole universe, cannot understand the supernatural and unusual deeds of the Omnipotence. To bring them in consonance and harmony with their own material intellect and conjecture they effect curious changes and high unlawful interpretations in the meaning and imports of those verses of Quran where mention is made of such supernatural and unimaginable miracles. We think these blind people excusable and helpless.

زاغل مدرسه اسرار معرفت مطلب کہ نکتہ دان نشود کرم گر کتاب خورد

"Don't enquire the mysteries of gnosis from a scholar. Because a worm cannot become a scholar by eating a book.

نہیں ہے سائنس واقف کار دیں سے خدا ہے دور حد دوری سے

Science is not acquainted with religion, God is far from the range of telescope.

Some people differentiate between religion and politics. They think that religion is confined to worships and beliefs alone. They assert that politics is the relation between men themselves. Religion creates obstacles in worldly and political progress. Hence they allow it no space in the world of practice. They consider it an imaginary thing. They say that ultimate aim of the religion is to accept and consider God the Most High as One. This we can achieve in imagination. What is then the need for practical and legal obligations. Some say that there arose a need for a change in the

mandates and laws within five hundred years from the time of Moses (p.b.u.h.) to that of Jesus (p.b.u.h.). But if the same religion and one sort of laws should continue for thirteen hundred and seventy years it is highly unjust. Some repudiators of prophethood acclaim salvation and say, "The prophets were raised for unification. We also had the orders of the knowledge and practice of the same unification. So the denial of the superfluous is unlawful for one who has achieved the real object. Hence we are unitarians by belief. Devotion and deeds are various manifestations of the unification and essentials of its wholesomeness. With the attainment of the real object the need for the means disappears." Thus becoming an embodiment of "they intend to cause separation between God and His messengers" these unfortunate people consider themselves unneedful of the Prophet and his religious laws. Another section designates itself Ahl-i Quran (people of the Quran). It confines the commandments to the Quran and asserts that Traditions are prone to corruption and hence unreliable. Quran itself is a perfect thing. In its presence there is no need for anything else. Interpreting Quranic verses according to their purpose, they become the example of (بضل به كثير) "Mislead therewith many." Some repudiate the theological decisions and jurisprudence of religious leaders and call themselves Traditionists (اهل حديث). Every one of them, according to his own wishes, makes a schism and separate religion for himself out of Quranic verses, and traditions and creates

chaos, dissension and depression in the unity of the established religion, and consensus of the followers. Since man, by birth and nature, is quarrelsome, hasty, ease-loving, lazy and work-shunning, he automatically invents innumerable devices and exercises to get freedom from religious restrictions and to create facilities by making cut-shorts. He endeavours to harmonize Divine Commandments with his own likings and sensual desires by distorting them. These people are slaves of passions and subjects of desire. Says the Most High,

أَنتَ تَرَىٰ :—اِفْرَايِتْ مِنْ اِتْحَزِ اِلَهِهْ هَوَاهْ وَاضْلَهْ اِلَهْ عِلْمْ -

"Have you seen the man who made a god of his passions and whom, in spite of his knowledge, Allah has made astray ; sealed his ears and heart and put veils over his eyes. Who is there who can guide such a person except Allah. Don't you understand."

To be brief : Western Education has rammed down the venom of infidelity and atheism in the hearts and brains of the educated classes. From the religious point of view most of the hearts are dead. They are devoid of religious feelings and there can be no hope of bringing them to the right path. The few hearts left behind are entangled in highly fatal diseases and the doubts and misgivings enumerated above, have tightly encircled their hearts. Most of them cannot spare any time from worldly and sensual thoughts to give serious consideration to religion and faith and to think what are we after all ; why are we so ; where are we ; whence have we come ; and where are we bound to go ? They have

so completely forgotten the essential, unavoidable and inevitable journey of death as if they haven't to face this lengthy, very difficult, soul-languishing and spirit-failing journey. If perchance the great adventure of death inadvertently comes to the minds of some of them, they brush it aside saying, "We will see to it when death comes; why worry beforehand? so many people have gone ahead; if they can manage we will also do so." In short through such childish consolations the Satan taps them into sleep of carelessness and keeps them back from providing themselves for the journey to the next world. They come to their senses when it is past redress and they are pushed towards the next world empty-handed; destitute, sick, crippled, blind, lame, badly distressed and afflicted. Then they remorsefully rub their hands but it is useless to cry over spilt milk.

From the study of our book some people may think that the object of the book seems to be that a man should renounce all worldly engagements; retire to the jungle; or sit in a corner and remember Allah all his life; and remain perpetually lost in the commemoration and concentration of God the Most High. Asceticism seems to be the aim and object of this book although it is said, "There is no hermitism in Islam." Those are the preachings of Christianity the followers of which retired to jungles and mountain caves to remember God the Most High i.e. Jesus (p.b.u.h.) was a man of the caves whereas our Prophet was a swordsman and fighter. The other nations of the world, especially

the Europeans, are soaring the highest heaven of political and temporal progress while the Muslims are falling in the ditch of degradation and destitution. Islam stands in need of organisation, unity, education, worldly riches, advancement and political superiority. Alas! Most of our so-called politicians have gone mad after acquiring the worldly wealth, animal pleasures and sensual joys of Europeans.

And when they find that God and the prophets do not help them in their sensual objects they are crossed at hearts and variously scandalize Islam. By writing this book we never mean that Muslims should retire to jungles and mountains or spend their lives in corners remembering Allah and attend to no worldly affair. This is an impossibility. But our aim and object in canvassing the Muslims towards commemoration of Allah and the name of Allah is that first and foremost Muslims become really Muslims. Acquiring the light of faith, certainty and gnosis from commemoration of Allah and His personal name Allah they should imbibe the pious virtues of Islam and qualify themselves with the bright qualities of faith, after this when they will step into the field of practice with an Islamic grandeur, Divine assistance will accompany them in every walk of life and every worldly act. As says God the Most High, "Those are the people in whose hearts faith is written down and He helps them with a spirit of His." Both the worldly and religious, outward and inward, exoteric and esoteric, political and moral, physical and spiritual sides of

the lives of such faithful people are highly successful and pleasant. Such a man is the source of untold comforts and blessings for himself and for others, his household and nation—in short the whole world: here and in the hereafter. Just as at the time of killing an animal becomes lawful by saying "God is Greatest", similarly a person becomes clean and pure by the commemoration of Allah and the light of His personal name Allah and is truly ennobled and exalted by the degrees of Islam (إسلام), faith (إيمان), certainty (إيقان) and gnosis (عرفان) etc. God never changes the collective condition of a nation unless all its individuals cleanse individually themselves by commemorating Allah and through the name Allah and change the conditions and particulars of their souls for the sake of Allah. As says God the Most High:

أَيُّتِ قُرْآنَ - إِنَّ اللَّهَ لَا يُغَيِّرُ مَا يَفْعُولُ حَتَّى يُغَيِّرُوا مَا بِأَنفُسِهِمْ :

"Verily God does not change the condition of a nation unless they change themselves."

Didn't our glorious Master, Muhammad, the Chosen (p.b.u.h.) adopt monasticism, in the early days of revelation? With a view to cleansing the soul (تزكية نفس), purify the heart (تصفية قلب), brighten the spirit (تجلية روح) and seclusion of secret (تخليّة سر) and repeatedly retired to the mountain alone and did not he retire for weeks together to the cave of Hira for the holy occupation of concentrating on His personal name Allah? So it is highly incumbent and a great sunnat for every Muslim who is really and truly desirous of becoming a Muslim and

faithful believer to completely dye his heart in the God's colour of His personal name Allah at least once in his life-time and by way of "faith is written in their hearts" impress and write the figure of His personal name Allah on the tablet of his heart. After this, if he comes out into the world, Divine assistance will help him everywhere and in every act. When every individual of the nation will appear with that dignity, the collective condition of the nation will also be changed then and it will come to view with the quality of "Islam uplifts; it does not hurl down." Else, by assuming a Muslim name or being born in a Muslim family one can never achieve salvation or worldly or religious progress. Through mere external Islamic appearance and customary practice the nation cannot advance unless it cultivates live Islamic disposition, manner, faith of the heart and pure intention. Tradition:—"Verily God does not look at your figures or actions but He looks into your hearts and intentions." In short, when the inside of the Muslims becomes alight their outside will also become reformable and improvable. When the heart is reformed the body is also improved consequently, as is laid down in the noble Tradition:

حدیث - إِنَّ فِي جَسَدِ بَنِي آدَمَ مِصْبَغَةً إِنْ دَا
صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِلَّا وَهِيَ الْقَلْبُ؛

"In the body of mankind there is a piece of flesh; when it is reformed the entire body is reformed, beware! it is the heart."

The Irreligious Effects of Modern Knowledge 383

In short when the hearts and souls of the individuals of a nation are reformed and undergo a change, the external, worldly, political, economic, esoteric, religious and spiritual conditions of the nation also change. Rulership of the world kissed the feet of the Muslims when they obeyed God the Most High and His Prophet and acted according to Quran and Tradition i.e. they were God-fearing and pious. But when the Muslims relinquished obedience to God the Most High and His Prophet and fell in pursuit of passion and desire and gave up following the Quran and Tradition, God the Most High imposed on them degradation and destitution as a chastisement of their disobedience and depriving them of their kingdoms and governments handed these over to others. When the infidels among the Quraish tried their utmost to keep back his holiness Muhammad the Prophet of Allah (p.b.u.h) from spreading the faith and giving publicity to truth and were even determined to murder him and destroy the Islamic faith and compelled him to give up his native home Mecca the Sacred, and migrate to Medina, he began to promulgate Islam and publicise the true religion there. When the wretched infidels came to know that he had begun his mission there also, and he was proving more successful, the enemies of God did not allow him to remain peacefully there. They continued their efforts to wipe out his mission and began to attack him there. Then he also received permission from God the Most High, to wage religious war against those antagonists and adversaries and to hoist the

flag of the holy war. So that in accordance with "Until no disturbance remains and the religion of Allah alone remains" he and his majestic companions unsheathed the swords against all the adversaries, infidels and polytheists merely for the sake of proclamation of the word of God and publicity of the true religion. And the help of God the Most High accompanied him and he attained full victory in his true crusade and rightful mission and by showing obedience to the true faith, he, his successors and true followers were granted the kingdom and rulership of the world. The sun of unitarianism and true faith glittered wherever these faithful servants of God set their footsteps. The shadows of infidelity, polytheism and disunion were dispelled and the whole world was entirely changed. The hearts became clean and the intentions were transformed. Everyone stopped short of evil out of fear of God and commenced virtuous deeds in hope of Divine mercy and thus the whole world began to lead a peaceful life under the safety of Islam, protection of faith and security of gnosis. Justice and equality prevailed everywhere. Brotherhood and equality were established and the darkness of tyranny, oppression and despotism and capitalism were wiped off—and the world began to breathe the breath of relief and tranquillity in the bright atmosphere of Islam.

EVIL CONSEQUENCES OF OUR POLITICAL LEADERS
ABOUT RELIGION

Unless a religious and spiritual sensation is created in our present-day leaders, neither their

intentions can be pious nor their hearts can be cleaned, nor can they ever succeed to show the path of worldly and religious salvation to the nation. But, alas, our present-day leaders have no faith in God the Most High and the next world. Whatever they do they do so for the present world. They are a sort of traders. If in order to serve their nation they make a little temporary, personal or corporeal sacrifice, they demand in return perpetual honour and worldly riches from the nation as a whole. Neither can an infidel and irreligious leader ever become the true leader and real liberator of the nation nor can his intentions be good. Through a little personal capital he wants to plunder the entire national wealth. He is a butcher who has concealed the knife of his intentions in his heart and donned the dress of a shepherd and protector. He alone can be the true leader and genuine liberator of his nation who has full faith in God the Most High, His prophets, the day of resurrection, computation, retribution and reward and every act of whose is for God the Most High. Such a person is the real well-wisher of the nation. He asks nobody for anything. He likes the people not for his own good but for theirs. His true bargain lies with God. He sells his goods to his Creator and seeks the price in the next world. He has no worldly objects or sensual dealings with the people. All the infidels and irreligious leaders are thieves, pickpockets, dacoits and robbers. They can never establish peace in the world. That is why these 'civilized' dacoits dub religious spiritualism as

the cause of mutual strifes and wish to wipe them (religion and spiritualism) out and are bent on their eradication. These fools are being swept by the flow of infidelity and atheism. They think that if religion and spiritualism are out of the world, peace will come to it. But let it be remembered that if the Solomon (p.b.u.h.) of religion and spiritualism is no more in the world, the devil of atheism can never be expected to restore peace in the world. But one good is sure to come out of materialism and faithlessness, namely, that mankind will be relieved of God and his Prophet if not of human tyranny and despotism. The real progress of a nation consists in its external and internal, formal and real, worldly and religious, material and spiritual, political and theological—both sorts of advancement. Else supposing the impossible, even if worldly progress is achieved by sacrificing faith and religion, it will be like getting the cap at the cost of the head and shoes through amputation of the feet and perpetual enslavement to the self and Satan for the sake of liberation from temporary bondage.

Except this worldly exchange and material bargain, what can he affect who denies God and next world and all whose ambitions are limited to this world.

بتوں سے تجھ کو امیدیں خدا سے تو مہدی
مجھے بتا تو سہی اور کافری کیا ہے ؟

"You are hopeful of the idols and hopeless of God. Tell me what else constitutes infidelity?"
Those who lead an animal life in the world:

whose hobby it is to eat, drink and ease themselves; who came to the world and went away after eating and drinking like the animals for a few days, about whom God the Most High says—

أَيُّتَ قَرَأَن - وَكَفَدَ ذُرِّيَّتَا بَعْضَهُمْ كَثِيرًا مِّنَ الْإِنسِ لَهُمْ قُلُوبٌ
لَّا يَفْقَهُونَ بِهَا وَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَهُمْ أُذُنٌ لَا يَسْمَعُونَ
بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أَوْ يَكُونُ

"I have prepared for the Hell many of the jinn and men. They who have hearts but understand not; they have eyes but see not therewith, they have ears but hear not therewith; They are like animals; nay even worse, they are the negligent people."

Blind sensualists who are mere skeletons of flesh and bones and who think this world of elements i.e. the material world to be everything, who are deprived of esoteric senses and the light of faith are excusable if they deny God the Most High and the next world, because their hearts are hidden in the cover of matter. What do these people know of the spirit and the spiritual world? The acts and effects of the spiritual world are present in this material world but what can those see and hear who have neither esoteric eyes nor esoteric ears? The commemoration of God the Most High opens the esoteric senses. But they have neither come this way nor tried to do so. Now who is to blame? Turning away from commemoration of God the Most High and avoiding it is the cause of esoteric

blindness. Says the Most High, "Ah ! he who turned away from commemorating Me, for him there is scant of food and We will raise him blind on the Day of Resurrection." Exertion is essential for observation : "And to those who strive We show them Our path." These people suffered from heart disease but never approached heart specialist for treatment. They had sore eyes and turned blind but never set in search of Solomon's collyrium. Now by way of an illustration, we will proceed to mention the acts and effects of esoteric personalities and spiritual bodies in the material world. A study of these will convince the readers that besides this material world there is an esoteric and spiritual world the effects of which appear in the material world now and then. Because the esoteric and spiritual world is so united to this material and elemental world as the spirit is linked to the elemental body.

THE ACTS AND EFFECTS OF THE INVISIBLE BODIES IN THE MATERIAL WORLD

In this material world the invisible events of the spiritual world occasionally occur to man in dream only ; and in dream alone these invisible objects begin to appear. The effects of the other world partially reflect on the esoteric senses during sleep. As a sample of the whole a man can occasionally feel in dream alone the effects of the invisible world and then guess the existence of another and invisible world besides this material one. Because the external senses are closed at the time of sleep, and all the material limbs are suspended of their

actions. A sort of senselessness and death overtakes the man. It would be proper to designate sleep as minor death. Hence the saying, "sleep is the brother of death." A poet has said :

اے برادر من ترا از زندگی دادم نشان
خواب را مرگ سبک دان مرگ را خواب گران

"O brother ! I have given you a clue of life.
Consider sleep a light death, and death a heavy sleep."

Death also stands for the suspension of the external senses, energies and physical limbs. A partial sample of what will happen after death must appear in sleep. Manifestation of some of the post-death events during sleep is highly probable. The eyelet of dream alone has been provided for the common folk to peep towards the invisible world. From true dreams a sound-minded person can draw very good results in proof of the next world. True dreams are therefore regarded as a part of prophethood. Dreams are twofold : (1) when the imaginative power of the soul dominates a person during sleep the comprehensions of the external senses are deposited in the treasure-house of imagination ; and reflected on the mirror of the heart. Then exactly the same habitual thoughts and imaginations personify and appear in dream. "These are called confused ideas and are unreliable. But sometimes when, on account of the suspension of the five senses and external energies, the rational soul diverts from this perceptible world towards the imperceptible world or the universe of spirits, the incidents of invisible world reflect on that clear

essence just as the shapes of objects of a scene appear in a clear mirror. Afterwards they take place in waking in exactly the same way. To regard true incidents and to designate such dreams as distracted ideas is the excess of folly. But sometimes when the heart's mirror is purified from the customary ideas of the perceptible world and the reflection of the incidents of the invisible world cannot adequately fall on it, there is a conflict of true dreams and confused ideas in the heart. Then a third form is formed. Some parts of such dreams are true dreams while others are confused ideas. This is not a very reliable dream. But sometimes in dreams one enters an esoteric valley where the daily customary thoughts, sensual inclinations and worldly ideas have no access and in the dream a person visualises a clear and clean space free from the dust of doubt and misgiving like the true morn. The incidents of the invisible world are then reflected in the mirror of the heart exactly as the very same moving and talking figures appear on the film-screen. When a man sees such incidents in dream, they invariably appear sooner or later either in exact the same form or in the form of an interpretation or explanation. Such dreams unfailingly take place after a day or two, a week, a month, a year and sometimes after many years. Such dreams are the prototypes of the true incidents of heart.

In his life-time every man must have seen some true dream which must have come to pass, exactly as it was, sooner or later. If not, he must have tested the veracity of the dream of a near relative,

friend or companion. Because such incidents are very ordinary things. Small children, silly women, signers—even infidels, polytheists and hypocrites can dream correct dreams of all sorts. This communal aperture is open for all. It has often been noticed that an incident dreamt at night appears exactly so in the day. Sometimes information about a missing object is given in dream and the thing was discovered accordingly. Or a medicine was suggested for a patient and a complete health was regained, by acting on it. Or the news was given about the death of somebody or the tidings was given of the birth of a male child and it happened like that. Or the information was imparted about the successful ending of a litigation or the return of a relative or friend away on a journey, or a tragic or comic incident is seen in a dream or a stranger or unseen house or a new city is seen in the dream—and later all of them exactly happened in the waking state. Now this is an unpremeditated act and not the work of external senses and physical sensations. The heretical materialistic blind put some sort of interpretation on such true facts and other esoteric sensations which their material intellects cannot weigh fully. But those who possess a bit of sound intellect and esoteric senses, will surely infer from such incidents that besides this material world of ours there certainly exists a spiritual world which can be occasionally discerned through the esoteric sense. Else the pious people daily see such true dreams and find them always true and never miss at all. Some live-hearted people visualize future

events either in meditation or waking. The case of the prophets and saints is far above these. Their hearts are Jamshed's cups and Alexander's mirrors, which portray the incidents of the whole world. The human heart is a model of the Guarded Tablet of God (لوح محفوظ) the Most High and according to his capacity every one can see in it the incidents of past, present and future. Just as men have been endowed with external senses whereby they can feel the objects of the perceptible world whenever they like, similarly those endowed with esoteric senses by God the Most High can thereby observe the objects and incidents of the invisible world whenever they like. "That is the mercy of God which He bestows on whomever He likes and God is the master of great mercy." Correspondingly to the size of the lens of the telescope of one's heart is the measure of the manifestation of spiritual objects. Recently the astrologers and scientists have invented a heavy and large telescope fixed in the observatory of California through which billions of planets and stars which were invisible previously came to view. In the future the bigger and larger telescopes are expected to come into existence. When there is no control on this material vastness of vision, if God the Most High bestows power on the telescope of the heart of some prophet or saint in which he can view the whole world—what do you lose, O enviers?"

True: To know and feel the whole of the visible and invisible worlds at all times and at all moments individually and collectively, briefly and

fully, externally and internally, perpetually possess the knowledge of the entire universe and every atom therein with the absence of defect and diminution in that knowledge for all times is the essence of God the Most High, Self-existent, Knower of the visible and invisible worlds. This is His special and distinctive attribute in which no other essence can participate or equal Him.

The entire universe and its knowledge is a creation of Allah the Most High. If He bestows on someone the knowledge of entire universe and gives the knowledge of the created to the created and that of the contingent to the contingent, it does not necessitate an atom of interference and partnership, in the endless attribute of knowledge of that self-existent and uncreated Essence. Because at any cost the Omnipresent and Omniscient knowledge of our entire world is created and stands no comparison with the Uncreated Creator. That essence is beyond the beyond and the beyond and above the knowledge and ignorance of the creation.

My friend ! believe that with the eyes of esoteric sight and the vision of esoteric sight bestowed on the perfect man by God the Most High, he can see the visible and invisible objects of the universe. Every pot and utensil can accommodate a thing according to its capacity. Now understand ! If the enviers and misers do not take it ill we can safely say that since the religious law had made it lawful for the earthly men to see and face that omnipotent, peerless and unparalleled Creator and

to have unity and unison with Him either before or after death, what is the discriminative feature of the limited and created knowledge of the created that it should be unlawful unto him :

"Your manifestation is through me and my existence due to you. You don't manifest without me ; I can't be without You.

But we have been swept away by a lengthy and interminable discussion. Let us revert to our original topic, *i.e.*, the effects of the invisible world.

Some people have acquired great knowledge and sciences during sleep. For example, some people have been made to memorize lengthy Qurānic verses during sleep and on waking they permanently remembered those verses. Moreover some fortunate persons have been made to commit to memory the entire Quran in a single night and on waking up in the morning they had the whole Quran by heart. It has been related about some persons that they slept Ajamis at night were endowed with the faculty of speaking Arabic in sleep and on awaking in the morning they were found to speak fluent Arabic and always spoke in that language. They have said, "I slept an Ajami and awoke an Arabi." Some people went to sleep ignorant and awoke up scholars. It has been often noticed that a person received an injury in sleep the marks of which were clearly noticed on the body. The author saw a man who received a blow on his leg in a dream and got lame of the leg in the morning. The following incident relates to the author :—(1) About thirty-five years ago the month of Ramadan fell in hot

months of June and July. I fell ill and went in company of some other friends to a cool place in the western mount to keep the fasts. Due to some reasons I could not stay there and was compelled to return for my home a day or two before the first of Ramadan. The night overtook me in a village few miles away from our city. The moon was seen that night. Though I was sick it was the month of fast tomorrow and there was a good deal of foot journey ahead. I was mentally disturbed in the night whether to intend keeping the fast or not. Plucking up my courage I however determined to keep the fast and set for my house on foot in the day. On the way I was about to collapse on account of excess of thirst. My mouth was dry. On arriving home I took a bath and contrived many devices to allay the thirst but in vain. Lying down on a bed at noon time, I tried my utmost to fall asleep but could not do so on account of the thirst. At last I fell asleep for a moment when I dreamt of searching water for quenching my thirst. In the same dream somebody offered me a glass of syrup which I drank. On waking up there was not a sign of thirst left behind. It seemed as if I had drunk water in waking; so much so that I did not feel thirsty even at the time of breaking the fast. The following narrative refers to the earlier career of the author: (2) I was putting up in the court of my spiritual Patron Sultan Bahu Sahib (p.b.u.h.) in the earlier days of my life, having freshly deserted the college and assumed Faqr. In the night I was bitten on the leg by a snake which was

instantaneously killed by a fellow dervish of mine. On hearing of this some other dervishes of the august court came to sympathize with me. Some of them thus questioned me about the symptoms of the influence of the poison :—Are you choking or feeling drowsy, etc. ? Though I was perfectly collected erstwhile their talk in this way made me concerned. I was lying down there and fell asleep. In a dream I saw that blood was oozing from my mouth, nose and ears and my heart was palpitating. Meanwhile I saw somebody running towards me. On arriving he gave me a tumbler of medicine to drink. Thereat the blood stopped and my heart became calm and quiet. I woke up and requested the people around me to leave me alone as I was all right : I passed the night safely and peacefully and felt no ill-effects of the snake's venom. The dervishes of noble court might still remember this incident. This incident also relates to the author : (3) I fell sick due to ear pain and a white ill-smelling puss began to flow from my ear. When the orifice of my ear used to fill up with the puss I used to extract it with my finger. It so happened for a few days. Thereafter either due to the discharge of the puss or through the repeated rubbing of my finger a small abscess was formed in the ear near the orifice. The puss stopped but the abscess swelled. There was a small hole in it. When I pressed it the puss came out but was again collected after some time. I used to press it and empty it of the puss a few times a day and there was no end to the puss. There was

great pain and burning sensation in the ear. I was highly disturbed and restless. It was incurable because no ointment or medicine could reach it. I was in a terrible state. On account of the burning sensation I could not sleep in the night. Tired of it, I had recourse to esoteric treatment and sought the help of a spiritual resident of a saint in grave. Because it is said, if you are perplexed in your affairs seek the help of the spiritual people. Consequently I went to the grave of a saint at night and read the invocatory (دعوة القبور) prayer of the holy Quran and slept. In a dream I saw a magnificent underground hospital in the same place. A comely and well-dressed doctor there was dispensing medicine among the patients. Showing the abscess in my ear I requested him to treat it. On this he brought out from an almirah a brilliant long-necked phial like a test tube and bid me show him the ear. I turned my ear towards him. From the corner of my eye it appeared to me as if my ear was on fire and emitting a red flame like that of a candle. Out of the phial the spiritual doctor began sprinkling some white liquid on my ear. With the fall of the liquid on the ear I could hear a simmering sound like the quenching fire. At last the fire was put out and my ear became cold like ice. Simultaneously I awoke from the sleep. Believe me that on examining my ear there was no abscess or pain and no trace of either.

I have related here only a few incidents of my life by way of an illustration merely for the sake of satisfaction of hearts, pacification of the

mind and amplification of the faith of the readers. God is my witness that self-display and self-advertisement plays no part in what I have said; because these are very ordinary matters for faqirs and dervishes. Because things higher than these are outside the comprehension of the commonfolk and above their credulity and there is danger of verbosity and apprehension of self-aggrandizement, therefore I have confined myself to one or two items only. Else in the spiritual world there is no dearth of such wonderful incidents.

Highly ignorant are those who deny the truthfulness of dreams and consider them the result of indigestion and mere customary thoughts. Only those dead-hearted sensualist people are unaware of the importance of dreams whose hearts are senseless and dead like stones. How can they know the reality of dreams who haven't dreamt a true dream all their lives. The practical scholars of the past have taught very wonderful and rare sciences to their pupils overnight. These sciences were transferred without an intermediary from breast to breast and in a moment. Whereas if taught in the ordinary way their acquisition would have taken years and years. Similarly after their death and from their graves through a single glance and attention the perfect saints have made their pupils and followers traverse such difficult stages and esoteric places which if expressed in words would be unbelievable. There is a world of difference between the beastly commonfolk and the munificent

saints. The dreams of the sensualist dead-hearted people are unreal, futile, void, senseless, meaningless, useless and redundant. But the dreams of the selected slaves of God carry solid reality and are heavy, weighty resplendent with esoteric light and agreeable and acceptable to both the Creator and the created. These do not carry any tinge of Satanic naughtiness or admixture of sensual thoughts. The dream of a perfect man is a heap of solid realities compared to which the meaningless and futile wakening of the sensualist, dead-hearted people, have no reality. Hence the dreams of the selected persons of God ought not to be conjectured after one's own manner.

Regarding the inauguration of his sermons, his Holiness Pir Mahbub-e-Subhani Shāikh Abdul Qadir Jilani (may Allah sanctify his precious secrets) says:—"Once I met my grandfather viz. his Holiness the munificent Prophet (p.b.u.h) in a dream. He ordered me:—Child ! deliver sermon." I submitted, "Sir, I am a man from Ajam, non-Arab, how can I open my lips before the eloquent and learned men of Iraq Arab?" He commanded, "Open your mouth." When I did so he blew puffs in my mouth seven times. Thereafter I met his Holiness Ali (may God glorify his face). He also said, "Child ! Why don't you preach ?" I submitted the same thing to him. He also ordered me to open my mouth and puffed in six times. Thereupon I submitted, "My lord, his Holiness the Refuge of Prophethood (p.b.u.h) blew seven times, why did you confine yours to six times ?" He replied

"I decreased one out of respect to his Holiness. His Holiness Mahbub-e-Subhani says :—After this unbounded tides of unitarianism and gnosis began to surge in the sea of my heart and the flow of my nature, so to say, a surging river which began to bring the pearls of realities and gnosis to the shore of the tongue and sacrificed them amongst the audience. His sermons used to be a shoreless sea of divine conquests and revelations or a cloud of light. When a tide appeared in this Godly ocean or a lightning appeared in this divine cloud, the audience, which consisted of scholars and learned men of the dominions of Arabia and Persia and numbered about seventy thousand experienced a very queer state. Some used to be overtaken by state of ecstasy, some used to become agitated and uncontrolled and began to thunder and tear their clothes; some used to become absolutely unconscious and senseless; and unable to bear the illuminations of the light of the Essence of the Omnipotent, some reckless lovers used to surrender their souls like the nation of Moses (p.b.u.h). His son, Shaikh Abu Abdullah relates that two to four men invariably used to expire in the assembly of his sermon. When the illumination of the electricity of his attention fell on some capable hearers, they flew from the meeting towards the heaven. The breast of some were opened through gnosis and secrets. Innumerable revelations and miracles involuntarily used to emanate from the generous person on the very chair of sermon. It appeared as if the hearts of all the hearers were in his fingers

and he used to control them as he liked. Reading their minds he used to address some and bestow the garb of saintliness on others. In short his sermons used to be the shoreless ocean of the esoteric and exoteric munificence from which every one used to carry his full share in accordance with the capacity of his utensil (heart). In his preaching assembly thousands of heretics, Jews, Christians and magicians used to embrace Islam and innumerable sinners, immoderators, thieves and dacoits repented and attained guidance. Jinn, angels, the spirits of the unseen men and even those of prophets and messengers used to attend his sermons. Many a times his Holiness the Great Prophet (p.b.u.h.) personally used to grace his sermons with his august presence. Once he came down the sermon dais during the course of a lecture and stood with a drooping head and folded hands for a long while. A number of well-informed perfect Faqirs kept standing with him in the same manner. At the end of the sermon he was asked, "Your Honour! What was the matter today?" He replied, "His Glorious Holiness, our great grandfather the ruler of both the worlds (p.b.u.h.) had graced the assembly of sermon with his presence and ordered, "Child! I had come to hear your sermon." Coming down of the lecture chair I submitted, "My lord! How can the slave open his mouth in the presence of your Essence which is the compendium of all perfection! Then his Holiness went away." He used to say:— There is not a jinn, angel, saint or prophet who has not come to the assembly of my sermon. The

living with their exoteric forms and spirits with their esoteric persons have attended my sermons.

Sometimes when Khizr used to come to his sermons he was thus addressed, "O Israelite ! Stop and hear the speech of the Muhammadi." Briefly speaking, his sermons used to be an interminable chain of the wonders of the power of Allah the Most High—which used to emanate from his person.

SOME DREAMS OF THE AUTHOR

Let me narrate here an incident of my own life. Once during the course of the spiritual travel I felt a desire, for a few days, to learn the science of Divining (علم جفر). In these days I was staying at the luminous mausoleum of my spiritual patron, my lord Sultan Bahu Sahib. One night I saw in a dream that a tall-statured elderly man wearing a long shirwani and dressed in the Indian fashion came to the holy mausoleum of his Holiness (p.b.u.h.). People pointed their fingers at him saying that that was the greatest specialist in the Science of Divining (علم جفر), in the world that day. That elderly man came to me. When I saluted him and met him, he enquired of me if I had a mind to learn the science of Divining. I replied, "Certainly I intend doing so." He said, "Come along so that I may teach you the whole of it." Then taking me by the hand he took me to the spacious platform in front of mausoleum of his Holiness the King of the gnostics and the mosque where there was a large almirah. When he opened the door of the almirah it revealed a large tablet *i.e.* a plank

curiously printed. The alphabet was inscribed on it in different colours in bold letters. The name of the twelve signs of the Zodiac and the seven planets were also inscribed therein, in their proper places. Strings like that of a guitar were strung across it from end to end. In short it was a very picturesque map of nature that was glittering in the Almirah. In his hand the elderly man was holding a pointer with which he pointed to the tablet saying, "This is the tablet of nature which contains the whole of the Science of Divining. Now look ! I will demonstrate to you an act in it. Later on I will teach you the whole science." At that time I beheld a child of eight or ten years standing in front of us. He said, "Behold ! I will vanish this boy through the science of Divining." Then he struck the stick in his hand on the string across the tablet at the place where the word Mercury (which I very well remember) was written. It produced a strange noise and I saw the boy vanished. Then taking hold of my hand he said, "Let me now impart the whole science to you." Then he took me to the eastern side of the platform where a tank is situated now. Grasping my hand with one hand he held his beard in the other, closed his eyes and began to attend to me. At that instance I beheld his Holiness the king of gnostics with his bright face and red beard appeared from his grave riding a horse. His Holiness beckoned me with his hand. I seemed to fly to him like a bird. Dismounting his horse and taking hold of my hand his Holiness said, "Child ! the science

of divining entails worries of computation. Come, let me teach you the best and most perfect science." I submitted, "That will be most kind of you." Then his Holiness said, "Now behold! With a single look I will reproduce the child which vanished through the science of divining." When I cast a look at the blessed face of his Holiness (p.b.u.h) I saw the two letters K (ك) and N (ن) written in bright solar colour and twinkling like two stars above his eyes in line with the eyebrows. A flame shot from the eyes of his Holiness (p.b.u.h) when he looked towards the place where the child had vanished and the word Kun (كن) (Be) appeared written on the ground in bright letters. The ground seemed to shake and veils upon veils to be removed therefrom. Instantaneously the boy reappeared. His Holiness said, "Isn't it superior to the science of divining?" "It is the best of sciences, your Holiness," I submitted. Then holding my hand his Holiness commanded, "Come, let me grant you this knowledge just now." So that his Holiness led me by the hand into the mausoleum. I became unconscious. When I recovered I found myself lying in the chamber where I was sleeping. At that moment I saw my face. Above my eyes in line with the eyebrows I saw the letters K (ك) and N (ن) written in brilliant solar colour exactly like that of his Holiness (p.b.u.h) At the moment I recollected some important and difficult tasks of mine. The word 'Be' could be seen written on the place of execution of every task towards which I paid heed and that task seemed being solved by the Grace of God and the kind

look of my patron. Later on at their proper times all those tasks were executed very conveniently and appropriately. I feel that esoteric power in my mind and eyes for ever and whenever I pay some intention to and heed to any task that is solved by the grace of God and takes place sooner or later.

اے لائے تو جواب ہر سوال مشکل از تو حل شود بے قبل و قال

"Your visage answering every question.

You solve difficulties without conversation."

A thousand thanks are due to God the Most High and innumerable thanks to my bountiful and beneficent patron, more kind than the father and mother—the gratefulness and thanks which the tongue is unable to discharge:

گر بر تن من زباں شود ہر موئے یک شکرے تو از ہزار نتوانم کرد

"If every hair on my person turns into a tongue I cannot express one thank out of a thousand."

Listen to another incident. Once, in a dream, the author saw a large earthen mosque where his Holiness the King of the Universe i.e. Prophet of Islam (p.b.u.h) was acting as an Imam. This poor soul (i.e. the author) along with a few prophets and chief companions were standing behind him as followers and performing the prayers. So great was the relish derived from that prayer that standing there we were moving like the branches of a tree, out of excessive love and joy. Contrary to our modern practice and without turning to the left or right but keeping his face towards the Qiblah as before his Holiness (p.b.u.h) raised his hands in supplication after he had finished performing

the prayers. * After his Holiness (p.b.u.h) had finished praying, the author got up and submitted, "Your Holiness! there are some prophets and companions in this assembly. Will you kindly pray to God the Most High that his humble slave may have the honour of seeing and meeting all the prophets. Thereupon his Holiness raised the hands in prayers a second time. I saw myself standing at the outer platform of the mosque, facing the Qiblah, and all the prophets coming towards me in a line, shaking this humble slave by the hand then proceeding. Through the kindness of his Holiness (p.b.u.h) I saw all prophets in a different pomp and show of nature in the various colours of their attributes and separate state of their virtuous actions.

There are also other ways of the effects and information of heart besides dreams, which a man sometimes encounters in his life.

There is a fine aperture in the heart of a man through which he can sometimes peep towards the Invisible World which the external senses cannot feel. In his life-time a man comes across such cordial incidents and esoteric perceptibilities but due to excessive material occupation he cannot discern them. For example, a man sometimes feels in himself a causeless fear, sorrow or dejection.

The result is that some terrible and sorrowful incident takes place after a few days. The more acute or lasting the fright of the mind preceding the incident, the more severe, hard and prolonged is the incident that comes to pass. On the other hand, to someone an unaccountable joy appears in the heart

and after a few days some pleasant and happy incident takes place. The stronger the esoteric senses of a man, the sooner and clearer the sensation of these things. Those who do not feel these things in their hearts get predictions of the coming events on their external body in this manner. Sometimes the left or right eye begins to wink or some other part of the body begins to tremble. Sometimes things fall down from one's hand. Sometimes he stumbles against objects. Sometimes he is causelessly enraged. Sometimes he cannot sleep. Sometimes the children in the house get up from their sleep and cry without a cause. Sometimes the dogs in the house begin to bark aimlessly and produce curious sounds. These things also are sometimes the precursors of bad and sorrowful coming events. Some times when a joy is to take place in a house, the scenery of the house becomes more beautiful than before and an esoteric glamour and beauty drips from the four-walls. It seems as if the house is full of joy and dances. But an acute-sighted eye alone can feel these things. On the other hand, sometimes when a tragic incident is about to befall a house, its outlook appears distorted and ruined compared to that before. The four-walls display sorrow and gloom. Similarly, if a general calamity is to befall a city or country, it wears that outlook for a certain time. If a happy or sad incident is to befall a man, the esoteric-sighted person can feel its reflection on the man's countenance and body just as a scene is portrayed on the screen. The common folk, however, can see a fallen, dull and wearied

look alone. Impending joys or sorrows are also discernible at the time of a new building or grave. The signs of felicity and inauspiciousness are also discernible in a coming marriage, some ceremony, or coronation of a king. Sometimes it so happens that while a person is engaged in some profession or deeply engrossed in some other idea, the thought of his friend, acquaintance or close relative suddenly comes to his mind as an interruptive whim and breaks through the first chain of ideas. Later on the same friend, acquaintance or relative appears from somewhere or his letter or messenger arrives. The man with sharper and stronger esoteric senses also hears an esoteric sound along with that reminder saying: so and so is coming or calling you. Sometimes his form also appears before his eyes. Sometimes a man intends saying something to another but before he has uttered a syllable the other one—if a bit sensitive esoterically—finds out the reflections of his talk in his own heart. In English this science is called telepathy. The European nations are studying it. But so far they have neither made much progress nor they can correctly catch thoughts. But we see that songs, music and speeches are heard through the radios from thousands of miles and voice and light are transmitted from one place to another through electricity. Recently a man has invented an instrument which records thought waves. If one places it on the heart it produces lines of various kinds. But experimentation is in progress. Different people, hundreds of miles away, produce thought waves in different places at a

stipulated time and every one puts into writing the waves received from a different place. Homogeneous thoughts—waves were found out to bear to homogeneity of form and character. So far the experimentations have not succeeded in correctly interpreting and recording thoughts. But they have proved that thought waves can travel thousands of miles in their exact forms. In short, one heart has an excess to another, and reading the thoughts of another heart is a very ordinary thing for a live hearted and clear minded people. Their hearts are powerful telepathic instruments that can clearly find out the thoughts of other people. But their tongues bear the seal of divine law. They conceal themselves and do not condescend to be self-advertising hypocritical shopkeepers. It is quite easy to find out, at home, the thoughts of a person remembering him from a distance. But to find out the thoughts of any man at any time, irrespective of the distance intervening, by attending to his heart is a bit difficult and the sphere of a very perfect gnostic. This should not be wondered at. Because it is a science. The waves of the heart are borne by the air. That is why Jacob (p.b.u.h) discerned through cordial knowledge the fact of the brothers carrying the robes of Joseph (p.b.u.h) from Egypt to Canaan and uttered, "I smell of Joseph, if you do not ridicule me."

Sometimes a man unreasonably dislikes another one without ever receiving any harm from him. The disliking, moreover, is not due to the ugly face and features of the man disliked. But the heart of the

man dislikes him without any cause and reason. Now in such cases it often happens that the man disliking invariably receives some harm or loss from the person hated. Contrarily, if a man is liked by another man without any reason, he certainly receives from him some benefit, sooner or later. This chain sometimes descends to the progeny. For example, if the father is disliked—though no injury may come from him—his descendants do harm to the person disliking or his offspring. Certainly goodness and beneficence should be similarly conjectured.

دل را بدل و هیست درین گنبد سپهر از کینه کینه خیزد و خیزد ز سرسبز

In this spherical dome heart echoes towards heart. Hatred breeds hatred and love breeds love.

One heart can smell enmity and friendship from another. Like the material mirror, which reflects things, the heart is a subtle esoteric mirror. On coming before the heart all the subtle esoteric objects are reflected and clearly seen provided it is not covered with dust and the man who sees is endowed with esoteric sight. The human heart is a model and sample of the Guarded Tablet (لوح محفوظ) of God the Most High. Hence the clear-minded can see the coming events in it. The material and elemental body of man is confined to space and time which surround him completely. But the heart is a spaceless etheric personality—free from the restrictions of space and time. Hence, when a saint gains life and purification through commemoration of God the Most High, proximity distance, of time and space are alike to him ; so are things far away and

close by. To him the past and future are like present. In short, the etheric personality of the heart gets out of the East, West, North, South, above and below *viz.*, all the six directions of space and the past, present and future states of time. His knowledge is much enlarged and he can see very far off : as is related in the Tradition :—

“Beware of the sagacity of the Faithful because he sees through the light of Faith.”

Some people meet the jinn, angels and spirits in graves. In dream some are graced with the spectacle of Prophets, Saints, Gauchs, Qutbs, martyrs chief companions, even the Prophet of Allah (p.b.u.h). It is incumbent on every follower to be favoured with the glorious visitation of the great Master his Holiness Muhammad (p.b.u.h) at least once in his life-time. Some selected persons, yearly, some monthly, some every Thursday, some most perfect every night : some holy personages accepted and liked by God and absolute devotees of the Prophet, every time and every moment that they so desire, can reach the audience of his Holiness (p.b.u.h), and are graced by seeing him and are favoured by his company.

Sometimes the appointed angels awaken in dream some people to offer the prayer. Some people are awakened and informed before the occurrence of some danger or loss. For example, the appointed angels put some people on their guard by calling out to them or putting a whim in their hearts when, for example, a house catches fire or is about to fall or thieves break through or an enemy, animal or

beast is to attack — or on various dangerous incidents of the type. One symptom of a true dream is that its effect on the heart is quite evident and very lasting. Generally on seeing such a true dream, the eyes open up, one feels refreshed and there are no traces of lassitude and slothfulness. Moreover one cannot sleep for a long time after that. Sometimes the same dream is repeatedly dreamt the same night. Some people do not dream all their lives. Some dream the whole night. Some dream very few but true dreams. Some have very upsetting and frightful dreams in the night. Some dream but cannot remember them on account of forgetfulness. Sometimes a man sleeps in a dark house wearing a quilt and with his eyes closed. But when he thinks of the house he can see all the objects inside the house as if the house is lighted. This vision of some people grows bigger and bigger and reaches very far off. Some can see the moon and stars while sleeping in the night under a quilt. Sometimes one can see very long dreams in a very short time. And though esoterically not a minute has passed, esoterically a long time seems to have escaped. Sometimes, contrarily, exoterically the night comes to an end but esoterically he feels it as the time taken by a wink.

If in a dream a sick person sees himself or someone else taking a bath it pretends recovery. If a person dreams of butcher carrying or sharpening knives in the house of an invalid, the invalid soon expires. The fall of a house indicates death. But if sometimes a man in the habit of offering prayers does not perform the early or late night prayer and

goes to sleep and dreams of the house falling, it signifies the demolition of the house of prayers. Death takes place in a house in which an inmate is seen to leave for an unknown destination or a marriage ceremony accompanied by merry-making is dreamt in a house without seeing the bride. If the bride is present and known, it foretells acquisition of wealth. A small child dies in a house where one dreams of a kite swooping or a cat attacking and carrying away a fowl chicken or a small bird.

A case is on and the sound of a pipe or some other sonorous singing sound heard in the courtroom, or on the court's table, this is sign of victory and successfulness. The killing of harmful animal like a snake or scorpion, in a dream, indicates the cessation of enmity and antagonism and its escape means the continuation of the enmity. Attack by a dog or a beast during dream means harm from a Govt. official. If a departed friend or acquaintance gives something in a dream it signifies profit and income; if the dead asks for something or receives something, it is an ill-omen. The importation or seeing of a grain e.g., wheat, millet and maize etc. is the harbinger of hardship and affliction; while a diet, roasted and cooked meat and baked loaves indicate wealth and bounty. Riding a horse, camel, elephant or boat and reaching the destination or ascending a height or a high place is the sign of success in an adventure or task and of leadership and promotion in rank. Storms, thunder-storms or the report of a rifle in the dream foretells danger. A clouded sky, rainfall and clean, flowing water is

the sign of betterment. Green and white clothes in a dream are good. Yellow, red and black clothes are bad. Earthquake means a revolution in the country. Fat and beautiful animals indicate prosperity in the land; weak and lean animals indicate the contrary. Catching a bird in the dream is a sign of success. I have recorded the above-mentioned few indications and interpretations in haste and on the basis of my observation and experience. Through these the reader may perhaps gain something in his life. Since this is not a book of interpretation of dreams, I have limited myself to the above.

A tradition has it that the preponderance of hope at the time of death *i.e.*, the satisfaction of the heart is a sign of faithfulness. In life, too, a balance between fear and hope is the sign of wholesomeness of faith as is said, "The faith is between fear and hope." But the superabundant hope of divine favour, and satisfaction and composure of the heart at the time of death is a sign of safety of the faith. The reason hereof is that at the time of death the spirit of a faithful senses the coming happiness, ease and comfort in the purgatory. More than that some pious selected slaves of Allah receive tidings of Paradise. Some see also the Paradise. Says the Most High, "The angels give them tidings not to fear and grieve but to make merry of receiving the Paradise promise." Contrarily at the time of death the spirits of heretics, polytheists and hypocrites see the impending affliction in the purgatory. Therefore their confusion and agitation at the time of death

is certain.

The pious slaves of Allah draw an augury (i.e. read some supererogation and text to go to sleep) whenever they desire to know the good or evil end of a thing or future incident or state. they receive a clear and true answer in the dream. Some practice bibliomancy from the Quran or some other book. Sometimes the augury comes out to be true and favourable. Some live-hearted gnostics attend to their minds during wakening and are informed in the twinkling of an eye.

It is said about such people, "Consult your heart." This pertains to the perfects. The common folk can do only this much. First of all one should recite some supererogation and cleanse the heart by reciting, 'Allah.' Then he should purge the heart of all extraneous thoughts; and through concentration on His personal name 'Allah' or the name of the Ruler of Universe (p.b.u.h) attend to and supplicate the courtyard of God or the assembly of the Prophet go into sleep. If he receives some indication or tiding during the trance or sleep so much the better. Else, if at the very termination of trance or awakening from the sleep, he finds his heart composed and inclined towards that thing he should think that the work is beneficial and useful. But if he finds his heart distracted, fearful and revolting against that thing he should know that the work is harmful and dangerous. Because in sleep and trance the heart can feel and sense the harmfulness or otherwise of a thing. The following are some of the symptoms of the revivification of the etheric

personality of the heart of a seeker in the initial stages. First of all he acquires consciousness during sleep *i.e.*, he acquires sense and understanding in the dream and he understands that what he sees is in a state of dream. If this stage improves and he acquires sense and understanding in every dream, he has, so to say, acquired the state of meditation (مراقبه). And when he can voluntarily go into sleep retaining his consciousness and senses and return voluntarily, he has, so to say, acquired the stage of trance. With the onstart of inspiration some people can see the coming incidents in their houses either in dream or in trance and take place accordingly. When the sight grows larger, he comes to know of all the different states and incidents in his street, city, district, province and even country. Some find out the facts of a week, month, year or even the whole life. It behoves such novice seekers to keep to himself such information of the unknown world. He should not seek fame by narrating them to everybody. Because as a result of such self-advertisement, he is deprived of this state and which he cannot regain. If such an inspired person conceals his secrets and remains steadfast, he is later on enlisted in the ranks of people of Genesis Masters *viz.* Ghauth, Qutb, Autad, Abdal, Akhyar, etc., and getting full inspiration and perpetual revelation he is esoterically made office-bearer and spiritual servant (امل تڪوين متصرفين). Remember that amongst the followers of Muhammad (p.b.u.h.) there is a class of people of the Genesis Masters. They are all called the Unseen Men (رجال غيب). Categorically this class consists of

Ghauth, (غوث) Qutb, (قطب) Autad, (اوتاد) Abdal, (ابدال) Nujaba', (نجبا) Nuqaba, (نقبا) and Akhyar (اخيار). Ghauth or Qutb-al-aqtab is the chief of all. He is the esoteric successor or deputy and Caliph of the Prophet (p.b.u.h.). There is always only one Ghauth in the world. He also officiates as the Teacher Qutb. These Qutbs work under him. Under him there are seven Autads. Forty Abdals work under the Autads. The Nujaba', Nuqaba' and Akhyar work under them. This is an esoteric department consisting of three hundred and sixty saints of Allah. They are in command of every inch of the world. The lowest Master amongst them called the Cultivator Master is the Vendette and protector of people twelve miles around. He keeps even a sparrow's egg under his observation and control. In the territory under his control he knows the amount of the salt put by the women in the kettles and flour; and through divine knowledge bestowed by God the Most High he is aware of all the small and big things and minor and major incidents in the area under his control. These are the people about whom God the Most High has said :

أَيُّهَا قَوْمِي - وَ لَعَنَّا لَتَبَنَّا فِي الرَّبُّورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرْثُهَا
عِبَادِي الْعَاشِقُونَ إِنَّ فِي هَذَا تِلْكَ الْقَوْمِ عَابِدِينَ

"Verily in the Psalms of David, after the account of commemoration, We have written down that the pious people will inherit Our land." In this there is a general message for the worshipful people."

"That is to say that there is a general proclamation for all my slaves for those who enter themselves amongst the pious (i.e. the virtuous and selected slaves of God the Most High through excess of commemoration and worship) are the real ones in power and heirs in the world as is said,

آيَةُ قُرْآنٍ - وَ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولَى الْأَمْرِ مِنْكُمْ

"Obey God, His Prophet and those in power amongst you."

'Those in power' does not at all mean the visible, heretical, tyrant, infidel and irreligious rulers of the world, who have taken illegal possession and unlawful control of the oppressed and helpless creation of God the Most High through treachery, deceit, tyranny and oppression. The machinery of whose tyrannical and despotic government oppresses and grinds the poor and destitute day and night and sucks the blood of the helpless, needy and oppressed subjects. In fact there is an esoteric, invisible government of the invisible world over and above this exoteric material government. The latter is like a shadow to the former. The exoteric material rulers have a sway over the exoteric material bodies. Whereas the esoteric, powerful, spiritual officials control the world of esoteric hearts and spirits. Since the exoteric body is in bondage and control of the esoteric hearts and spirits, whatever the latter command the former involuntarily obey. The body is in the grip of heart like a pen in the hand of a writer which writes whatever the master tells it to do. Hencefore the real rulers and men in command are those people who control the invisible world and

rule the hearts and spirits. Hence real and true rulership belongs to the department of these Unseen Men, commandants, men of the genesis and controllers and in fact they control the world. The exoteric and material rulers are subservient to them like the human body under the control and bondage of the heart and soul. At the time of writing a judgement the heart of the exoteric ruler is in the fingers of the esoteric rulers like the pen in the finger of the exoteric ruler. Hence they are the real people who deliver judgements and write orders though ostensibly the material people appear to us to rule and run the government. But externally we can neither see them nor feel their actions. Isn't it that heart and spirit perform every act in the world whereas their form and action is invisible to us? The blind, dead-hearted, slumbering, sensualist people know nothing about these spiritual enlightened people. The material world is like a spacious building with the earth for a floor and sky for its roof in which the dead-hearted, sensualist people are lying fast asleep under the material quilt of slothfulness and the spiritualist live-hearted people are awake and alert in this house. The sensualist sleepers are ignorant of themselves and others. But the live-hearted spiritualists have full knowledge of every inch of this world, all its objects and all its sleeping and waking inhabitants. Like esoteric soldiers and watchmen, they patrol the material world and have knowledge of the territory under their control and care; and protect it esoterically and exoterically. These people esoterically

meet together, exchange ideas and keep performing their esoteric duties. The exoteric sensualist people are utterly ignorant of their movements, actions and conditions. These unseen men, commanders, men of genesis, hold meetings and conferences in the invisible world. At first they settle the affairs of the world in the unseen world which are later on enjoined in the material world. They always number three hundred and sixty. Due to rush of work their number is sometimes increased above that but it never goes down. When a Ghauth departs from the world, one of the three Qutbs is appointed in his stead. One of the Autads succeeds the Qutb and the vacancy created by the Autads is filled up by one of the Abdals and so on and so forth. This department includes travellers (سالک) and attracted people (مجنوب) of all sorts.

But when it is overwhelmed by the attracted insane people (مجنوب), destitution, confusion and riots take place in the world. When the sensible (سالک) predominate peace and comfort prevail in the world. Generally the Ghauth stays at one place while the other controllers travel about and are transferred.

It was perhaps in 1909 or 1910 when on deserting the college and adopting Faqiri I intended accompanying my revered mother on a pilgrimage to Mecca in those days, I was told in dream that the Ghauth of the time resided in Jedda and that I should see him if I chanced to go that way. But I could not leave for the pilgrimage that year. It has been often observed that when a perfect gnostic Faqir sets on a journey, the controller of the area visits and

meets him esoterically and presents him with the keys of that area; helps and assists him in every affair; and guards and protects him esoterically and exoterically. It is peculiar to these people that they assiduously guard the secrets and confide them to nobody. Display and fame is like poison into them. If any secret of their is divulged they are immediately deposed from their office. They always remain anonymous. Below we will relate some Traditions regarding the Unseen Men:—

Abu Na'im quotes Ibn Mas'ud that the Prophet of Allah (p.b.u.h) has said, "There are some special selected slaves of Allah the Most High through whose prayers and felicity God the Most High shows favours to people. Causes it to rain from the heaven and grows crops for them from the earth. They are sources of peace and tranquillity in the world and they resemble as a soul in the body. The hearts of some of them resemble the heart of Adam (p.b.u.h.); Moses (p.b.u.h.); Abraham (p.b.u.h.); the other Israelite Prophets and the cherubims of other angels.

It is related from his Holiness Ans (God be pleased with him) in the book *Karamat-ul-Auliya* that the Prophet of Allah (p.b.u.h) said, "The world is never void of such forty people through whose blessing rain falls down from the heaven and the earth produces vegetation. They are called Abdals of my followers."

Imam Ahmed quotes Abad son of Somit that the Prophet of Allah (p.b.u.h) has said: "Up to the day of Resurrection there will always be forty men

amongst my followers through whom the order and the discipline of the earth and the heaven will be maintained." His Holiness (p.b.u.h) was asked, "What is their description?" He (p.b.u.h) replied, "They are the people who forgive those who oppress them and reward evil with good."

Jalal-ud-din Sayuti (mercy be upon him) writes:—The information about the Abdals given in the Traditions is true. Moreover they are so continuous that they reach the degree of certainty.

Sakhawi writes: The most reliable account of the Abdals is the one quoted by Imam Ahmed from Sheikh son of Ubaid who says that his Holiness Ali (may God glorify his face) said, "Do not curse the people of Syria. Because forty Abdals live there. It rains through their blessings and they succour the faith." Imam Sayuti has written that there are more than ten testimonials about the saying of his Holiness Ali (may God glorify his face) which Imam Ahmed has quoted.

Khatib quotes *Tarikh-e-Baghdad Kitabi* saying, "There are one hundred Nuqaba', seventy Nujaba', forty Abdals and seven Autads, three Qutbs and one Qutb-al-Aqtab or Gauth. He has also written that the Abdals are like the prophets, the Autads are like the messenger prophets, Nuqaba' and Nujaba' are like the Israelite prophets, the three Qutbs are like the four Caliphs and the Qutb-al-Aqtab or Ghauth is like his Holiness Muhammad the Chosen (p.b.u.h.), his shadow and his deputy and successor in the world.

The above testimonials establish the existence

of the Unseen Men (رجال الغيب) is proved from the unbroken and true traditions. It is not an invention of the moderns. This does not mean that there are only these three hundred and sixty saints of Allah mentioned above. No! On the other hand, there are many saints superior to these. The above-mentioned group is a special detachment of saint set up in the esoteric order and discipline of worldly affairs. They have nothing to do with the teaching and tutorship of the Seekers. Only the Ghauth amongst them is a perfect guide and authorised teacher. The Qutb is half a guide. All the other men of Genesis controllers are the executive and workers of worldly affairs, order and discipline. Their approval makes business brisk. Difficulties are solved; matters upset or redressed and desires are fulfilled. Therefore if one desires the support of these Unseen Men at the commencement of a task or the starting of a travel or adventure or beginning of something, he should read the blessings on the Prophets in the beginning and salute them as follows and seek their help:

قول - اَسَلَامٌ عَلَيْكُمْ يَا رِجَالَ الْغَيْبِ وَيَا اَرْوَاحَ الْمَقْدَسَةِ اَعِيْزُوْنِي بِقُوَّتِكُمْ
اَسِيْئُوْنِي بِقُوَّتِكُمْ اَنْظُرُوْا بِخَيْرِكُمْ يَا نَقَّابَ وَيَا سَجَّادَ وَيَا اَبْدَالَ وَيَا اَوْتَادَ
وَيَا اَقْطَابَ وَيَا غَاوْثَ اَعِيْزُوْنِي بِحُرْمَةِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

"Peace be upon you! Unseen Men and Holy Spirits. Help me with power and see me with a sight. Nuqaba', Nujaba' Abdal, Autad, Aqtab and Ghauth! Help me for the sake of Muhammad, peace be upon him, his descendants,

Companions and Ahl-i-Bait—all. Peace and benedictions be upon them in plenty and in plenty."

It is much better if before and after this he reads the benedictions, opening chapter and the verses of Ikhlas three times and gifts it to these holy spirits. Some people have circulated strange stories about the forty Abdals. Some say that something flies over the head with great speed at night time. Most commonfolk take them for the forty Abdal. But this is incorrect. It is a sort of bird that comes out at night and flies past over the head. Some people have given in the books the chart of the forty Abdals saying that they change their positions on particular lunar days and set for a certain direction on a certain date. But we doubt it. The Unseen Men, as the name indicates, tour world and carry out business with an invisible esoteric personality. The common sensualist people cannot see them come and go. At the occasion of Pilgrimage all these people assemble in the House of Allah at a stipulated time. On the Nights of Qadr and Raghaib or Barat and other blessed nights, these people also participate in the esoteric meetings of spiritualists. The perfect gnostic people invoke that in purely worldly affairs and seek their help. This is, so to say, a department of invisible police amongst the followers of Muhammad (p.b.u.h) entrusted with the order and discipline of worldly affairs. For carrying out their functions they have got the assistance and services of the esoteric appointed angels and use them for their affairs like peons and

process-servers. With regard to the Unseen Men, we confine ourselves to this much only.

One who has neither experienced true dream all his lifelong, nor experienced anything out of the above-mentioned cordial incidents, he ought to get his heart treated by going to some (spiritual) cordialogist, and try hard to incubate the egg of his worldly personality with the heat of commemoration of Allah ; else misfortune and disappointment will embrace him.

LINK BETWEEN THE PRECEPTOR AND DISCIPLE

A perfect guide is indispensable for a novice seeker. Just as a woman needs a husband for bearing a child, the esoteric child of the seeker's heart i.e. the etheric personality of his heart is quickened by the mere association and attention of the guide. It is like this: The perfect preceptor puts the semon of his luminous latifa (الطيفة) of His personal name Allah from his own animate, perfect and mature heart in the womb of the heart of the disciple. By providence of Allah the Most High that bright latifa assumes life and flourishes in the form of an esoteric embryo and foetus. That esoteric child is tied to the esoteric self i.e., the heart of the preceptor through an esoteric cord just as a material child is tied to the mother's womb through the naval string, and receives nourishment through the naval string. Similarly the esoteric, invisible, luminous child of the disciple is tied to the esoteric womb of his patron through a bright cord and receives esoteric nourishment through the esoteric link and spiritual cord. In Sufistic technology it is

called the Sheikh's Link (رابطہ شیخ). Revival of the etheric personality of the heart without a patron Sheikh is an impossibility. Cordial life cannot be attained through one's own efforts, mere recitations, performance of duties and unguided quadragesimal seclusion (چلہ). These bring about some temporary purity through mere purification of the self. Sometimes there is also a bit of terrestrial revelation and inclination of the people. But the path to cordial life has another way:—

ونلتون ورد چلوں سے اگر حامل خدا ہوتا
انگشتوں سے حمل ہوتا تو شوہر کب روا ہوتا

God is unattainable through duties, recitations and lent. Husbands would have been unallowable could fingers cause conception.

Just as innumerable lamps can be lighted from a live lamp, the perfect guide lights the cordial lamps of trillions of disciples from the esoteric lamp of his own heart. Just as in spite of the presence of oil, wick and other paraphernalia in a lamp another lighted one is needed to light it, an esoteric lighted lamp is highly essential for lighting the esoteric lamp of the heart. There is no other course besides this!

The semblance of the person of a perfect man on which the bright lamp of His Name Allah is lighted is thus related in the munificent Quran by God the Most High:

"(The name) Allah is the light of the heaven and earth. The semblance of this light is like a niche in which a lamp is placed in a globe like a brilliant star hanging on a blessed

olive tree. It is from direction being neither eastern nor western. It may presently take fire, without the touch of material fire. It is light upon light. God guides towards His light whom He likes and relates examples for people. God is Omniscient. God permits His name to be raised and remembered in houses."

Here the word Allah does not mean the Essence of Allah at all. Because Allah is called the Light of the heaven and earth and considered the illuminator of the heaven and earth like a lamp, it necessitates—God forbid—the vassalship of His Essence like the sun. Whereas God the Most High is the Creator of the heaven and earth and all that is therein and all the creation besides that ; as we have already stated. Therefore the word Allah here means His personal name Allah. It means that God the Most High has placed as trust the lamp of His personal name Allah on the Day of Eternity in the body of the perfect man. The capability of taking directions and the bright ability is like oil. The heart like lotus-flower and globe is hanging in the human body. In order to protect the lamp from the adverse wind. The breast of a perfect man is like a nitch for holding the globe. The elemental body of a perfect man is like an olive tree on which this bright lamp hangs and which is steadfast like the tree on Sinai. Thus on the Day of Eternity God the Most High has provided all the essentials of this bright lamp in man. Now if anything is needed it is another lighted lamp from the flame of which it has to catch the light. In the following portion of the

verse God the Most High Himself says :

فَ يَبُوءُ اِذْنُ اللّٰهِ اَنْ تَرْفَعَ وَ يَذْكُرَ فِيْهَا اِسْمُهُ *

"God has bidden that His name be raised and commemorated in houses."

In other words God the Most High says that like a power-house He has placed His personal name Allah on the person of Muhammad (p.b.u.h) which has illuminated the heaven and earth with its light and God the Most High has ordered an electric post be pitched in every house and every man should carry the wire of this light and electricity to the house of his heart. So that every house of the heart be illuminated with the light of His personal name Allah and thus the whole world may shine with the universal light of His personal name Allah :

اے خدا نور محمد کو درخشاں کر دے
نور عرفان سے دنیا میں چراغاں کر دے
سینہ سینا ہو ہر اک آنکھ ہو بینا جس سے
خامہ مثل بد بیضا مرا تاباں کر دے

"O God ! illuminate Muhammad's light (نور محمد).

Through the light of Gnosis make the world bright. Let my pen shine like the shining hand of Moses ; and make the breast Sinai and impart to the eyesight light."

In short the disciple derives this esoteric electricity from his patron preceptor through the esoteric wire, viz. the link with the Sheikh. That preceptor derives it from his own Sheikh and patron and so on and so forth until this chain terminates in its real headquarters and true power-house viz. the blessed being of his Holiness Muhammad the Prophet of Allah (p.b.u.h.). Thus are the wires of

this esoteric electricity linked together one with the other. Esoterically, all Godly people are tied together through this bright cord and linked to this chain. The headquarters highest centre and powerhouse of all these chains and links (i.e. esoteric electric wires) is the blessed person of his Holiness, rulers of the two worlds, pride of all beings Muhammad the chosen (p.b.u.h.). He is blessed essence and compendium of all powers. All the chains, links and esoteric electric wires emerge from there and terminate there. He is the beginning and end of all and his blessed person is the cause of creation of the universe and the manifestation of creation and invention. A net of these cords and links is to be seen spread up in the esoteric world. All the esoteric lions of the time are tied to these chains.

همه شیران جهان بسته این سلسله اند

رویه از جبهه جهان بگسلد این سلسله را

"All lions of the world are tied to these chains. How can the fox snap this chain through cunning."

So that when this bright child gets fixed up and quickened in the seeker through the attention of the Sheikh, the seeker first of all attains a sort of understanding and wakefulness during sleep. That is to say while dreaming he understands that what he sees is during sleep. This is the initial stage of trance. Later on he progresses and intentionally comes and goes in the esoteric invisible world of dream and trance. In the initial stage the seeker feels a sort of lively movement, bellowing and heaviness in his breast. After some time in the

heart through His personal name Allah that child of light breaks the terrestrial egg and comes out like a divine bird by the command of the Omnipotent. This cordial etheric personality possesses the esoteric body of the invisible world and flies in the invisible world towards the atmosphere of the invisible world of sanctity like the phoenix of the Qaf, at the first step that he takes reaches beyond the universe i.e. the six directions. All the miracles of the prophets, the revelations of the saints and the flight in all terrestrial and celestial places are the phenomena of this bright invisible personality. Every moment fresh esoteric events and divine conquests descend on this bright personality. The heart of the traveller possessing this bright personality so to say, overbrims with fresh esoteric sciences, mystical meanings and virgin knowledge and secret which are neither to be found in books nor can be circumscribed in writing or speech. A bright personality of this calibre is constantly occupied in prayers, recitation, worship and devoting during sleep, trance and waking, constitute its food and energy through it. This bright personality is ever present in the assemblies of the prophets and saints. At times the novice seeker can see this personally while at others he loses sight of it. If the seeker intends to commit some sin the bright personality keeps him back and takes him to hard task and rebukes him. If perchance he commits a sin, esoterically that personality brings him to such regret, sorrow and pain that the seeker burns the filth of that sin through repentance, lamentation

and crying. In the stage of teaching that bright personality appears in the form of the Sheikh and in the place of seeking it appears in the form of the disciple; but its real form is a third one—an admixture of the forms of the Sheikh and the Seeker. It is seldom seen in its real form just as a man can rarely see his own face while he can always see the forms of others. This is called the etheric personality of annihilation in the Sheikh (الطينة فناق الشيخ). The more perfect the Sheikh and the more capable, the seeker, the more stout, powerful, beautiful and perfect is this esoteric invisible personality. In short, when this bright personality grows and attains maturity through the training and nourishment of the Sheikh, it attains the rank of the teachership and he attains the ability of reviving the hearts of other seekers. Then esoterically receives orders and permission from the Court of God the Most High and the Prophet of Allah (p.b.u.h.) and his patron Sheikh to teach, tutor and benefit mankind and by order of God the Most High he enriches the hearts of mankind with esoteric favours, whether the people know it or not. Many times slaves of God show esoteric favours to people without thrusting themselves in. Says the Most High :

قوله تعالى قل لا اسئلكم عليه من اجر -

"Tell them : for this favour I do not ask you for a reward."

They do not resemble the modern, fake, shop-keeper, imperfect, sensualist preceptors who spread a net and make disciples of people with the sole object of accumulating gifts, offers and money from

them, purchase properties and enjoy themselves day and night. The disciples cannot get oil to light a lamp while electric lights glitter and electric fans run in the house of the preceptor. The poor disciples walk on foot to the court of the preceptor and thus economizing the earning of their honest labours they place it before the preceptor. But the preceptor travels in magnificent cars and aeroplanes. He has radios in his house, eats in golden and silver utensils and enjoys luxuries that nawabs and millionaires cannot afford. These contractors of paradise provide the paraphernalia of hell in their houses and are themselves about to become fuel for hell but by extending false promises to their disciples they give them great promises of accommodating the disciples in paradise. Says the Most High :

آيَةُ قُرْآنٍ - يَا أَيُّهَا الَّذِينَ
 آمَنُوا إِنَّ كَثِيرًا مِّنَ الْأَحْبَابِ وَالرَّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ
 وَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ قَبِيْرَهُمْ رَعْدًا يَوْمَ يُنْفَخُ النَّارُ فِي
 نَارِ جَهَنَّمَ فَمُكَلَّوْنَ فِيهَا مِن أَوْتَارٍ مُّكْرَمِينَ وَ جُنُودُهُمْ هُتَاتُهَا مَا لَكُم مِّنْ
 دَائِرَةٍ فَمُكَلَّوْنَ فِيهَا مَن يُكَلِّمُ الْوَسْوَ الْخَنَّاسَ الَّذِي يَأْتِيكُمْ بِالسُّوءِ غَافِلِينَ

"O you believers, many of the false saints and bishops fraudulently devour the property of people and (entangling them in their snares) lead them astray from the path of Allah. They amass gold and silver and don't spend it in the way of Allah. Give them tidings of severe

punishment when the gold and silver will be heated in the hell-fire and their flanks, backs and faces will be branded thereby and will be told: This is what you amassed for yourselves; now taste of your treasures!"

The seeker should first of all test the preceptor and guide in worldly transactions. If he is greedy in worldly transactions and a miser amassing wealth, he should be quitted forthwith. Secondly, if he finds him to be a sensualist luxuriant, very fat and bulky the disciple should forsake him straightaway. Because sages have said, "the physicians ought to be stout—the spiritual preceptor lean." That is seek a stout and healthy physician and a thin and lean preceptor. If the physician is himself sick and weak, how will he treat you and if the preceptor is himself slave of passions and a fat sensualist like a tail-sheep, how can he guide you to the path of God? Thirdly, he should not be a formal and hereditary preceptor but should have traversed the esoteric stages in the service of a perfect man by undergoing esoteric path and renunciation and should be aware of all the stages of the spiritual path. Moreover, a man can neither become a preceptor or guide by merely studying books on mysticism, exoteric jurisprudence, logic or being born in the house of saints or by formally purchasing bituminous from a shopkeeping preceptor, nor can one derive instruction or grace from such formal and customary preceptors. Empty and avoid themselves, what can they give to others? God protects us against the tumult created by the present-day imperfect, raw

preceptors! May God guide these preceptors and bestow intellect and discrimination on the disciples!

The selected slaves of God the Most High instruct and teach the people by His command alone and for their good. The Prophet of Allah (p.b.u.h) was ordered, "Take charities from their properties, they will be sanctified and purified thereby. In short, the perfect guides purify the souls, cleanse the hearts, polish the spirits of the seekers for the sake of Allah only. It is their aim and object that somehow the seeker should become a slave of Allah and unite with God the Most High by obtaining guidance.

Let it be remembered that everything can be reformed and trained but it is highly difficult to do so in the case of a man. But if a seeker is decorated like a bride by a perfect bride-dresser in the form of really perfect and esoteric man (i.e. preceptor) the angels envy his decoration and pay him respects and homage.

هرپا که خدمت رسد سر گردد مقصود دو عالمش میسر گردد
ماجمله سیم و نر کیمیائی شاهان هر س که به کیمیا رسد زر گردد

"Every foot that reaches your court becomes a head, and attains the object of the two worlds. We are all copper and you are alchemy, O King! The copper that reaches the alchemist becomes gold."

FALSE PRECEPTS OF SOME PEOPLE ABOUT TASAWWUF

Some people think that Tasawwuf (Mysticism) is a mere compendium of whims and imagination and the sufis (mystics) visualize their imagination and whims personified in their dreams and trances. But the real matter of Tasawwuf is distinct from

dreams and fancy imagination, quite clear of doubt and misgiving, and quite free from whim and fancy like the true morn, it is a clear and solid world where the real sun is shining which dispels the darkness of all whims, fancies, doubts and false incidents. The man who esoterically dies in this sensualist, dark material world which is narrow and dark like the womb, is reborn in the form of a bright child in that real, spiritual, eternal and bright world. After a long while when that bright and esoteric personality of his grows and attains wisdom through the universal intellect and learns esoteric language from his esoteric mother, it gathers familiarity with the names and realities of the things there. After that he hears and understands the talk of the spiritual and esoteric people there. He acquires esoteric sciences in the spiritual schools and colleges there, breast to breast and eyes to eyes without any mediator. Then his affairs surpass doubt and misgiving and his degree of certainty is raised to visual certainty instead of academic certainty. The affair of such a seeker progresses from hearing (شنید) to seeing (دید) from seeing to reaching (رسید) and from reaching to finding (یافت). This is called true certainty (حق‌البین).

Those who have lead an animal life throughout and have had no other occupation or object of life except eating and drinking and like the blind frog of the well have spent all their lives in the material world, are unaware of the boundless and spacious spiritual world. O blessed seeker! if you crave for eternal life and if you are destined to know,

approach, observe and have union with God the Most High, you must engage yourself with commemoration of Allah the Most High. Learn this essential and subtle knowledge from some perfect teacher: so that you may attain the object of life in this world, and reach your real goal, and attaining eternal life in the world of Bounties you may partake of such graces and esoteric relish which no eye has seen, no ear has heard and no heart has ever thought about. Remember that without concentrating on His personal Name Allah the heart cannot be revived: the esoteric path cannot be opened and God the Most High's proximity, union and observation cannot be attained. Though a man may spend all his life in severe renunciation and ascetic exercises—keep watchful nights and fast in the day. Because though external physical performances, devotion and worship do purify the animal self but the heart remains dead and dark. Hence commemoration alone is the means of the slave's reaching the master. It is the creation's approach to the Creator. It is the only key to the knowledge, proximity and union of God the Most High. Of all the commemorations that of His personal name Allah is the most comprehensive and best. And of all the methods of commemoration it is the best, sublimest, most perfect, easiest and safest. I mean writing the figure of the noun Allah (الله) with the finger of meditation through imagination and concentration. Of the places of commemoration the best is the eye which opens the way to observation (مشاهدة). The observation of God the Most High

is the aim and object of all worship, devotion, asceticism; all orders and fundamentals of the religious law, the path of truth and knowledge; as well as all the travel and Tasawwuf. No bounty, rank and degree is superior to that of observation. Therefore the seeker should adopt the occupation of concentrating on His personal Name Allah. He should study from some esoteric teacher and a perfect guide the science of observation through concentration on His personal name Allah. All the grades of the church and state and all the exoteric and esoteric treasures are acquired through the science of observation.

من له الولي لله الكون

"He who has the Lord, has everything."

When the seeker begins practising concentration on His personal name Allah, the Satan waylays him and through multiple doubts and thoughts he puts this thought in the heart of the seeker:

"This concentration business is unaccomplishable; His personal name Allah cannot be impressed on the heart: it is waste of time to carry on this business; it is better to engage in some prescribed supererogations and recitations instead. Because this will carry some reward: at least."

When the seeker occupies himself with external actions, worship and devotion and engages himself in outward worship, commemoration, recitation, supererogations, observation of the breath and breath control in a room day and night, the Satan takes possession of the room of his heart which is

the real and true seat of commemoration. So that while his tongue and other limbs are busy with commemoration and worship, the heart fumbles about with its sensual thoughts, worldly affairs and Satanic passions and the Satan does not allow the commemoration to affect the heart.

Moreover, the Satan makes him famous and popular in the eyes of the people giving it out that so and so is very religious, pious and keeps awake in the night. And fascinating him by public applause the Satan frustrates his labours and kills and destroys him with the dagger of pride and egotism. He thinks in his mind that he has rendered great worship and going round-and-round like the ox of the flour-mill he conceives to have traversed a great distance. But on opening his eyes he finds himself in the same place. When a man is engaged in external devotion, commemoration, meditation and worship and the devil overpowers his heart, the Satan laughs and exhilarates standing beside.

Hence the seeker ought to continue the hobby of concentrating on His personal name Allah though His personal name Allah may not get fixed on the heart in the initial stage. Because, the novice seeker is under the misconception that concentration on His personal name Allah means that the figure of His personal name Allah should be firmly fixed on the heart and the name Allah should remain ever illuminated so that whenever he turns and attends toward the heart he should see His personal name Allah impressed and written

there. In other words, he means that His personal name Allah should come into his control. But this is a tremendous blunder! For this very reason the majority of seekers relinquish this blessed occupation. Remember that this personal name Allah is innate while man and his thoughts and concentration are created. The innate thing cannot be controlled by the created. It is the other way about. That is to say that through concentration the heart, mind, senses and all the limbs of the seeker come under the bondage of His personal name Allah. When a man submerges his person in the concentration of the name Allah, the body is lost in the Name. All the impurities, alloy, sloth, pollution, darkneses and invalidities of the person of the concentrator are repelled and removed through the light of His personal name Allah. Thus through constant concentration on His imaginary personal name the seeker reaches the real and true gate of His personal name Allah which lies concealed, like a trust in the body of a man like the sun. At that moment, through His grace and mercy, God the Most High absorbs the seeker in the sea of light of His personal name Allah. If a perfect teacher, companion and guide is his partner, he unites the mature, personed, capable seeker with God the Most High through a single attention or enters him in constant attendance in the court of his Holiness the Holy Prophet (p.b.u.h.). But in the beginning the seeker should not crave to bring His personal name Allah under his control and see it speedily impressed on the page of his heart.

Unless the spirit and sensuality of the seeker is annihilated through concentration on this name Allah and through the heat in His personal name Allah and the attention of the perfect guide the innate boundless bird of the etheric personality of the heart emerges its head from inside the terrestrial egg. he should never think of seeing His personal name Allah impressed, established and illuminated on his heart, but should vigorously continue his work day and night. Moreover, like a child, he should not hanker after trance, revelation, flight celestial travel, miracles, or other spiritual spectacles, esoteric fears. But he should always try perseveringly to so establish the print of His personal name Allah in his heart and brain as to banish from His person sensualist slothfulness, satanic darkness and dirt of the distracted worldly thoughts through the heat and light of the sun of His personal name Allah.

THE SEEKER MUST NOT RENOUNCE THE WORLD AND
HIS FAMILY

When the concentration of His personal name Allah begins to influence the person of the meditator, first of all a sort of heat appears inside the seeker and he feels something like the heat of fever in himself. He cannot sleep at night especially he feels pain when he sleeps on his left side. If it occurs so, the seeker should not get frightened. On the other hand, these are the signs of eternal perfect health. Thoughts of renunciation and reliance on God creep up in the heart of the seeker at the time. He abhors the people. He thinks of leaving behind

his house, divorcing his wife, taking to the jungle, wearing the patched garment and becoming a Faqir. But beware ! Let him never do so unless he receives explicit permission or orders for such things either esoterically or from a perfect guide. On the other hand, the practice of the Faqir of Muhammad (p.b. u.h.) is to remain gregarious with the people ; guard his own secrets, make a point of remaining oblivious and never allow himself to be detected and pointed at. Because sometimes, temporarily, imitatively an idea of renunciation, resignation and relinquishing the house overtakes the seeker for a short while. Divorcing his wife and deserting his children, then he starts for the jungle and donning a patched garment he becomes a recluse Faqir. Such a foolish, hasty, imitative, formal and new seeker has no access to the esoteric path. On the other hand, he suffers great hardships by way of trial. When he encounters hunger, thirst and diverse hardships in this path, the intoxication of his temporary imitative renunciation and resignation melts away after a short time. Then he feels sorry in his heart. But as he becomes famous amongst the people as a recluse Faqir, he is ashamed of remingling with the people and resuming worldly affairs. Hence he is entangled in severe distress and perplexity. He is between the devil and the deep sea. God protect us against such a state of affliction and remorse! Therefore pursuant to his false thoughts the novice seeker ought never to desert his wife and children and take to the jungle. How well has someone said :—

اک شخص چلا گھر سے نکل کر سونے صحرا
 سولا کی طلب میں زن و فرزند کو چھوڑا
 سمجھا زن و فرزند ہی ہیں مانع دیدار
 سے منزل مقصود میں حائل بھی دیوار
 صحرا میں سندر میں آئے ڈھونڈ رہا تھا
 ہر بحر میں ہر بر میں آئے ڈھونڈ رہا تھا
 کھویا گیا خود آپ مگر اس کو نہ پایا
 سب کھوئے بھی بیچارے کو کچھ ہاتھ نہ آیا
 ساہی سے دل ٹوٹ گیا ہاؤں کی مانند
 ڈھلتی رہی عمر اس کی بونہی چھاؤں کی مانند
 بیچارے یہ جس وقت گھٹا موت کی چھاتی
 اُس وقت کسی کی یہ جدا کان میں آئی
 اے طالب حق حق تو تیرے گھر میں مکیں تھا
 جس جا سے تو نکلا تھا ارے میں تو وہیں تھا

"A man left his home for the desert. in search of the Lord, deserting his wife and children. He thought that the wife and children are hindrance in the way of God. This was the wall that intervened between the destination. He searched Him in every desert, in every ocean and every land. He lost himself but found Him not. He lost every thing but acquired nought. In despair his heart and legs broke alike. Like the shadow he decreased his life. When the clouds of death surrounded the wretch, his ears did some one's calling catch: O seeker of God, God dwelt with you in your house. He was there whence you went."

Hence the seeker should never change his condition according to his whim and imagination. He should rather wait until God the Most High makes the conditions and circumstances amiable to

him and changes them.

Thencefore at the appearance of such a condition due to the heat of His personal name Allah and the horrible thoughts of renunciation and resignation he should cool down or extinguish this terribleness or heat either by concentrating on the name of Muhammad (p.b.u.h.) or through excessive repetition of blessings (درود صلوة) on him. Because the name Muhammad (p.b.u.h.) has esoterical cool nature. Its coolness and lovability (جمال) creates forbearance, toleration and immense patience in the person of the seeker and he successfully bears up the heavy weight of the terribleness (جلال) of His personal name Allah and does not get impatient, intolerant and restless.

Sometimes the excessive heat of concentrating on His personal name Allah causes slackness in outwardly worship and idleness takes place in external supererogations, verbal commemoration and physical virtuous actions. They lose their importance and value in the eyes of the seeker to such an extent that he relinquishes even the obligatory prayers. It is incumbent on the seeker to avoid such a state and on no account to dispense with the obligatory prayers and observation of the external religious law. This is also a great trick and deception of the Satan. So much so that in the beginning of concentration the Satan shows to some people excellent shows and esoteric scenes during sleep and trance and when he reverts to external worship and the obligatory prayers, a diminution occurs in these esoteric satanic scenes

and entertainments. Consequently the foolish seeker falls a prey in the snare of Satan and gives up the obligatory prayers and observation of the religious law. Thus he becomes eternally condemned and an apostate in the Path. Thousands of seekers have been observed to be ensnared in such like apostasy and returns. He who once gets drowned in these whirlpools of the path can never see the coast of salvation again.

دوین و رطه کشتی فروشد هزار که پیدا نشد قنطیه بر کنار

Thousands of boats went down this whirlpool of which not a plank appeared on the shore.

Sometimes it so happens that when the seeker practises concentrating on His personal name Allah, he feels as if all his limbs are being pressed in a press or oil machine. After the exercise he feels very tired and exhausted. The body becomes injured and broken. In such a case, the seeker should revert to external worship. Thus exoterically and esoterically the seeker should never disengage himself from commemorating Allah because commemoration of God consists in opposing the self.

Sometimes thoughts and whims like the following induce the novice seeker towards renunciation, resignation and Faqr, i.e., when I take up Faqiri I would have no worries about external worldly riches. Because the moment that I take a step in that direction I will become an associate and friend of God. I will receive livelihood from the In-visible. Jinns and angels shall obey me and bring me whatever I command them to do. A daily

income will be fixed for me. Or I will have an invisible income from them. Or will be able to see the treasures and buried wealth underground. Or I will be taught the prescriptions of alchemy and elixir. Or I will get the philosopher's stone. In short thousand of such silly whims and thoughts take a root in the mind of the seeker. Showing him such an imaginary utopia, the Satan seduces the seeker to give up external livelihood and business and become a Faqir. Some foolish seekers resign from services. Some sell and squander away their properties. Since such seekers are not sincere at heart, when they get nothing after wandering about for a while they make an ignominious retreat and all their lifelong they regret in sorrow and shame. When such foolish seekers fall into the clutches of imperfect shopkeeper and false guides they are shown similar green garden, extended false promises, plundered, kept in service and made to waste away their valuable lives by being given false promises from day to day. When some seekers repeatedly worry the shopkeeper, cunning guides for the fulfilment of those promises, the false guides employ those seekers in (چلون، خلوتون) retirement and asceticism. Now some of the seekers turn mad during these seclusions. Some fall sick while others set off for unknown directions after futile endeavours and thus the guide gets rid of them. Hence the seeker should avoid such foolery and melancholia.

Concentration on His personal name Allah is the best, sublimest, easiest and safest of all the

methods of commemoration. The tongue of a man gets patched at the time of death and all the other limbs and senses fail to function. Then for commemoration man is left with the only instrument of concentration and meditation. If in his life-time the seeker has practised His personal name Allah through concentration and meditation and established His personal name Allah in himself, submerged his person in it and revived his heart thereby, he will come to know the value and price of his above-mentioned blessed occupation at the last critical time of death when through the esoteric flash of concentration on His personal name all his esoteric etheric personalities, flesh, skin, limbs and hairs will begin to commemorate Allah and vigorously and fervently shout out Allah ! Allah ! الله and all the body will play the commemoration of Allah like a playing instrument and like the strings of the playing instrument the esoteric tunes of the commemoration of Allah will be heard from every vein and tissue of the body. Blessed is the end of such a person. Because the Satan cannot approach such a man at the time of death. When one who has practised concentration on His personal name Allah is awakened in the grave by Munkir and Nakir (نكيرين) to answer their questions and he gets up in the grave while His personal name Allah is written on his forehead, breast and both the palms in resplendent words bright and shines like the sun. At the sight thereof the recording angels are put to astonishment, they respectfully stand up with folded hands and say, "O slave of Allah ! sleep as

Concentration on His Personal Name Allah 447

the bride sleeps: May Allah reward you well in both the worlds! You need not answer questioning; your blessed person is evidence of itself. Bravo! your magnanimity and well done your earning. Your hands, feet and other limbs are coloured in the colour of Allah viz. His personal name Allah. We are ashamed of putting questions to you. Now you can sleep like a bride in expectation of the observation and union of your master, God the Most High."

The elemental body of a person is like a hole in which the soul (نفس) and Satan have entered like a snake. Worship, commemoration and meditation with the external body and physical limbs and organs is shaking at the hole of the snake, with sticks. The soul and Satan inside the hole are not at all injured thereby and do not even know of it. But concentration on His personal name Allah is like pouring boiling water or a stream of boiling oil inside the hole which burns down the soul and Satan to dust. It should be regarded a very cheap and easy bargain even if it is acquired after spending the life and wealth and lengthy years of labour and endeavour for it.

To ward off a man from this blessed and precious business the Satan exercises billions and trillions of devices, treachery and tricks. Sometimes he says, His personal name Allah cannot be fixed up without the attention of a perfect guide; therefore one should take up some external physical worship. But remember, that the perfect guide attends to the seeker the pot of whose person is

clean, strong and large in capacity. Now these things cannot be acquired without concentrating on His personal name Allah. Therefore concentration on His personal name Allah entitles a person to the mercy of God the Most High and the favours of the guide. Through concentration on His personal name Allah, the seeker reaches the esoteric door of the guide and makes the guide kind towards him. But the evil self and Satan keep back the seeker from this blessed hobby through all sorts of pretensions. Because concentration on His personal name Allah is like a deadly venom to the Satan. The evil self soon perishes thereby. When the concentrator on His personal name Allah gets himself busy with concentration, it sets the house of Satan on fire—so to say : a commotion and agitation is set up amongst the human and Jinn, Satans and the forces of Iblis are sent in battalions to combat him and somehow or other they keep him off from this hobby at any cost. So much so that when after traversing stage after stage the concentrator is about to enter the proximity of God the Most High, the Iblis with his accursed person himself comes forward to oppose him. Therefore, O fortunate seekers, pluck courage and devote all your life to this blessed hobby. Never relinquish this holy business even for a moment. God-willing you will very soon obtain the key to the treasures of the two worlds.

METHODS OF CONCENTRATION ON HIS PERSONAL NAME
ALLAH

At the time of physical exercise the novice concentrator is highly perplexed as to how to practise concentration of the name Allah on the heart, brain and other parts of the body and how to impress the figure of His personal name Allah within himself. Whether he should make himself stand before Him in the form of a separate individual and write the figure of His personal name Allah on his heart, brain, breast and other limbs through imagination and meditation, or imagine another person writing on his limbs or how and whence himself to write and impress the name Allah on his own body. Since these things are highly essential and are not to be found in books, we will therefore narrate some important and easy methods based on our experience and observations. If the operator and concentrator practises these instructions he will greatly be helped in impressing and writing His personal name Allah and he will very quickly succeed in this blessed mission. These are highly true, useful and valuable informations for concentrating on His personal name Allah which we present to the readers : which have been accumulated after a long time and years of self-practice and exercise.

The concentrator on His personal name Allah ought to perform the ablutions ; wear clean clothes and sit cross-legged in a clean place. He should empty and distract his heart from all extraneous thoughts i.e. worldly worries and sensual fancies.

To stop the passage of external satanic thoughts and sensual fancies he should form the following safeguard around him i.e. read the following prayers three times each and blown on the chest and blowing it on the palms of both the hands he should rub them on the entire body:—

(١) تَسْمِيَهُ :- بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ -

(٢) سُورَةُ فَاتِحَةٍ :- بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ * الْحَمْدُ لِلَّهِ رَبِّ

الْعَالَمِينَ ، الرَّحْمَنِ الرَّحِيمِ ، نِلكَ يَوْمِ الدِّينِ ، اِيَّاكَ

نَعْبُدُ وَ اِيَّاكَ نَسْتَعِينُ ، اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ،

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

وَلَا الضَّالِّينَ - آمِينَ

(٣) آيَةُ الْكُرْسِيِّ :- اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ، لَا تَأْخُذُهُ

سِنَةٌ وَلَا نَوْمٌ ، لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ، مَنْ ذَ الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ، يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ

وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا

شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ ، وَلَا يَئُودُهُ حِفْظُهُمَا

وَهُوَ الْعَلِيُّ الْعَظِيمُ

Concentration on His Personal Name Allah 451

(ج) سورة الكافرون :- قُلْ يَا أَيُّهَا الْكَافِرُونَ لَا أَعْبُدُ مَا تَعْبُدُونَ

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ، وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ * لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۝

(د) سورة الاخلاص :- قُلْ هُوَ اللَّهُ أَحَدٌ ، اللَّهُ الصَّمَدُ ، لَمْ يَلِدْ وَ

لَمْ يُولَدْ ، وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

(هـ) سورة الفلق :- قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ، مِنْ شَرِّ مَا خَلَقَ ،

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ، وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ،

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝

(ز) سورة والناس :- قُلْ أَعُوذُ بِرَبِّ النَّاسِ ، مَلِكِ النَّاسِ ،

إِلَهِ النَّاسِ ، مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ، الَّذِي يُوَسْوِسُ فِي

صُدُورِ النَّاسِ مِنَ الْخَفِيِّ وَالنَّاسِ ۝

(ح) درود شریف :- اَللّهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَعَلٰى اٰلِ

سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ

(٩) استغفار :- اَسْتَغْفِرُ اللهَ رَبِّيَ مِنْ كُلِّ ذَنْبٍ وَاَتُوبُ اِلَيْهِ

(١٠) آیت :- سَلَامٌ قَوْلًا مِنْ رَبِّ الرَّحِيمِ ط

(١١) آیت :- وَاللهُ اَشَدُّ سَخَمًا عَلٰى مَا تَعْبُدُونَ ط

(۱۲) کلمہ مجید :- سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَلِلَّهِ

أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ط

(۱۳) کلمہ توحید :- لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ

الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ط

(۱۴) کلمہ شہادت :- أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا

عَبْدُهُ وَرَسُولُهُ ط

(۱۵) کلمہ طیب :- لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ الرَّسُولُ اللَّهُ ط

Here we give the above Quranic Chapters and verses in Roman characters for the facility of those readers who cannot read Arabic language.

(1) *Tasmia* :—Bismillāh-irrahmān-irrahīm.

(2) *Surah Fātiha* :—Alhamdu lillāhi rabbil
ālamīn arrahmān irrahīm, mālikī yaumiddīn,
iyyāka n'abudu wa iyyāka nasta'īn, ihdinā sirāta
al mustaqīmā sirāta'llazina an'amta 'alaihim, ghair
il-maghḍūb 'alaihim waladdālīn. Amīn.

(3) *Ayat-alkursī* :—Allāho lā ilāha illā howal
hayyul-qayyūm, la takhūzahū sinatun wa lā
naum, lū mā fīssamāwāt-i-wamā filard, man
zallazī yashfa'o 'indahū illā bi iznīh, y'alamo mā
baina aidīhim wa-mā khalfahum walā yuhītuna
bishai-in min ilmihi illā bimāshāa wasia'kursiyyu-
hussamāwati walard, walā yaudohū hifzohomā
wa howal 'alyyulazīm.

(۱۲) کلمہ مجید :- سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللهُ

أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ط

(۱۳) کلمہ توحید :- لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ

الْمُلْكُ وَلَهُ الْحَمْدُ يَوْمَ يَدْعُ عَلَى كُلِّ شَيْءٍ قَدِيرًا

(۱۴) کلمہ شہادت :- أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا

عَبْدُهُ وَرَسُولُهُ ط

(۱۵) کلمہ طیب :- لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ الرَّسُولُ اللَّهِ ط

Here we give the above Quranic Chapters and verses in Roman characters for the facility of those readers who cannot read Arabic language.

(1) *Tasmia* :- Bismillah-irrahmán-irrahím.

(2) *Surah Fátihah* :- Alhamdu lilláhi rabbil álamín arrahmán irrahím, máliki yaumiddín, iyyáka n'abudu wa iyyáka nastaín, ihdinassirát al mustaqíma sirátallazina an'amta 'alaihim, ghair il-maghdúb 'alaihim waladdálfín. Amín.

(3) *Ayat-Alkursi* :- Alláho lá iláha illá howal hayyul-qayyúm, lá takhuzahú sinatun wa lá naum, lhú má físsamáwát-i-wamá álard, man zallazi yashfa'o 'indahú illá bi iznih, y'alamo má baina aidihim wa-má khalfahum walá yuhítuna bishai-in min ilmihi illa bimásháa wasia'kursiyyu-hussamáwati walard, walá yaudohú hifzohomá wa howal 'alyyulazím.

(4) *Surah Káfirún* :—Qul yá ayyohal káfirúna lá 'ábudo má ta'abudúna a lá antum 'abudúna ma'ábud, wa la ana'ábedum ma'abadtum, walá untum abedún má'abud : lakum dinokum waliyadin.

(5) *Surah Iḥlas* :—Qul howalláho ahad, allahus Samad, lamyalid, wa lamyúlad, wa lam yakullahú kofowan ahad.

(6) *Surah Falaq* :—Qul a'úzubi rabbil falaqi min sharri má khalaga wa min sharri ghásiqin ezá waqaba wa min sharrin affasati fil'uqadi wa min sharri hasidin ezá hasad.

(7) *Surah Wannas* :—Qul a'úzo birabbinnási malikinnási iláhinnási min sharril waswásil kāhannas-illazí yowaswiso fī'sudúrinnasi minal-jinnati wannás.

(8) *Benediction* i.e., *Darúd on the Prophet* :—Alláhumma salli 'alá Saiyadná Muhammadin wa 'alá 'áli Saiyadina Muhammadin wa bárik wa sallim.

(9) *Astaghfar* :—Astaghfirullahá tabbi min kulli zambin wa atúbu 'ilahi.

(10) *Verse* :—Salámun qaulan min Rabbir-Rahim.

(11) *Verse* :—Walláhu! mustán alámatasifún.

(12) *Kalma-i-Tamjíd* :—Subhánalláhi wal-hamdu lilláhi wa lá iláha illallahó walláho akbar wa la haul wa la quwwata illá billá hū 'alyyil azím.

(13) *Kalma-i-Tauhid* :—Lá iláha illallahó wahdúla sharíkalahu lahulmulko walahul hamdo yuhyi wa yumito wa howa 'ala kulli shai'n qadir

(14) *Kalma-i-Shahadat* :—*Ashh*ado alla ilāh illallāho wa *ashh*ado anna Muhammad 'abduhu wa rasūluhū.

(15) *Lailāh illallāho Muhammad-ar-rasulallah.*

Then closing his eyes he should contemplate observation of God the Most High : the assembly of his Holiness the Prophet (p.b.u.h) assemblies of the Prophets and saints and recollect death, the resurrection, the grave, the revival and similar thoughts and try over and over again to inscribe His personal name Allah on his forehead and his heart ; and the name of Muhammad (p.b.u.h), with the forefinger of imagination. If one's self is head straggling and does not relinquish sinning he should imagine writing His personal name Allah on the seat of the navel. The concentrator should imagine his forefinger to be a pen and the sun as an inkpot in front of him. Dipping his finger in the inkpot of the sun he should write His personal name Allah on his forehead by imagining his head to be a large lantern and sitting therein should inscribe His personal name Allah on the glass in front of him. This will generate terrible attraction (جناب جلال). And he should write the prolonged name Muhammad (p.b.u.h) on his chest so that both the Ms should come on the nipples and the letter d should come on the heart. This will generate cold loving attraction (جناب جمال). He should write the name Muhammad (p.b.u.h) with white lunar colour. But if he experiences difficulty in writing afresh His personal name Allah and the name Muhammad the Prophet or the

above-mentioned places viz. the forehead and breast, he should imagine His personal name Allah written in a large beautiful script as large as the size of the breadth of the forefinger in a red solar colour on his breast or head and trace it with his forefinger i.e., in his imagination and concentration he should rub the finger on it like a pen. Similarly he should imagine the name Muhammad (p.b.u.h) written on his chest in a white lunar colour and try to rub the forefinger on it. Some find this second method seem easier. Alongside he should carry on observation of breathing in the heart i.e., when he inhales he should utter the word Allah (الله) in his mind and when he exhales he should mentally pronounce the word (هو) 'Hu'. When he practises the name Muhammad (p.b.u.h.) he should utter "Muhammad the Prophet of Allah" محمد رسول الله at the time of inhalation and mentally pronounce صلى الله عليه وسلم "Benediction of Allah be upon him and peace" in his mind. Thus through repeated practice His personal name Allah and the name of Muhammad the Prophet (p.b.u.h) will shine inside the seeker.

If the seeker has a perfect guide he should imagine the guide sitting inside his head, chest and heart and writing His personal name Allah and the name of his Holiness (p.b.u.h). This makes it still easier. Simultaneously he should observe his breathing. In this way the seeker succeeds very soon. When the concentration and meditation of the seeker and the attention and power of the perfect guide and the labours of the seeker and the attraction of the guide centralize and unite on His

personal name Allah or the name of his Holiness the Prophet (p.b.u.h.), it sometimes generates the light and electricity of awe (نور جلال) and drown and stupefy the seeker esoterically. Then he does not remember the esoteric incidents. But if he has been pulled by the electricity of lovable attraction (نور جمال) He remembers the esoteric incidents in dream or meditation. The assemblies of the Prophets and saints and commemoration then appear to him and the seeker attends the assembly of Muhammad (p.b.u.h.) or the assemblies of Prophets and saints. Or ذکر نفسی قلبی روحی سری the commemoration of the soul or heart or spirit or secret commence. Or the personal, attributive or actional illuminations of God the Most High occur to the seeker. Or the seeker acquires flight and travel in celestial or terrestrial stages. If due to the excess of satanic whims and sensual darknesses the impression of His personal name Allah and the name of his Holiness Prophet Muhammad (p.b.u.h.) cannot settle in the heart the seeker ought to commence physical practice *i.e.*, to impress His personal name on all the parts of the body. So that being decorated with His personal name Allah, the whole person should be purified and cleansed and rendered fit for attending the court of the Prophet (p.b.u.h.) and observing the True Essence.

"The name Allah is a thing pure and does not rest except in a pure place."

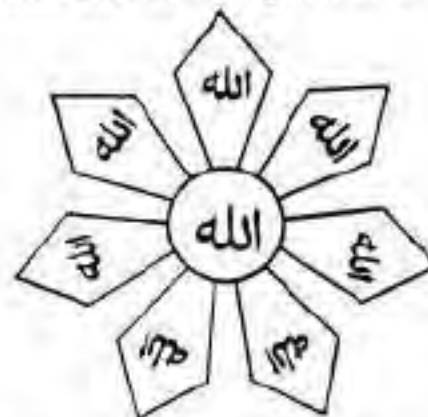
No time is prescribed for the hobby of concentrating on His personal name Allah. It can be practised at all times. But the best time is from the dawn to sunrise or an hour or two later.

Concentration on His Personal Name Allah 457

Here we give the sketch of the Holy Name



When His personal name Allah gets written on the heart the etheric personality of the heart blossoms up like a rose flower whereby seven bright etheric personalities like seven petals, red in colour, scented and odiferous appear around the heart. Every etheric personality glows with the lights of the seven personal attributes of the light of His personal name Allah. The map of the name written on the circle of the heart, open like the rose flower, with the seven etheric personalities inscribed with the name Allah around it, is given here :



When His personal name Allah gets inscribed on any limb, a flash of light appears from it. The place with that etheric personality begins to recite the commemoration of Allah or the holy formula and that limb traverses the light of his personal name Allah and is revived therein with the etheric personality of the commemoration of Allah.

The seeker should also inscribe the name Allah on the two palms of the hands and the two flanks and the seat of the navel. The seeker should imagine

his elemental body to be a garment which the spirit and soul is wearing from top to toe and as if His personal name Allah is printed on the inner side of that garment at the places to be concentrated upon. The seeker should think himself sitting inside that garment and practise drawing from within his index finger on, His personal name Allah printed on the places of concentration. God the Most High says: "Remember Me: I'll remember thee." We have already amply elucidated this verse stating that with whatever attribute and organ we remember God the Most High, He causes the illumination of that very name to reach that organ which is revived and illuminated with the light of God the Most High. It is related in a tradition of Sahih Bukhari: God says through excessive commemoration and supererogation a man gets so close to Me that I become his eyes and he sees through me. I become his ears and he hears through Me; I become his hands and feet and he grasps and walks through Me." God the Most High becoming the limbs and organs of His pious slave means that the names of God the Most High gets written in luminous letters on all the limbs of the gnostic traveller and all his limbs and brain get revived and illuminated through the light of His personal name Allah.

It is difficult to inscribe the figure of His personal name Allah on every limb of the body, then the place on which it can be easily written and the name that can be successfully and easily written should be practised first of all. Closing his eyes one should meditate on the written

form of His personal name Allah wherever it is possible to do so. When His personal name Allah is written down in luminous letters inside the concentrator, it involuntarily takes hold of its particular part of the body. Also remember that if a seeker is dull-minded and block-headed and unable to concentrate on His personal name Allah, he should place before him a copy of His personal name Allah beautifully written and glazed on a glass pane or paper, for the sake of comparison. At the time of concentration he should try to fix that in himself. By repeatedly doing so the picture of the name of Allah gets established. If greater ease is sought after he should repeatedly write the name of Allah on a slate with a thick pencil or chalk at leisure time during the day or night. He should write it at least 66 times a day. Thus also His personal name Allah soon comes into concentration. Before going to sleep in the day or night one must practise concentrating on His personal name Allah. Or he should place before him a copy of His personal name Allah beautifully written on a paper or glass and look at it while going to sleep and repeatedly try to get it impressed within himself and go to sleep in that condition. By doing so the name Allah gets illuminated in the sleep also.

For concentration there are seven names which are like keys for the seven esoteric treasures. There are separate names for the seven etheric personalities. The following are the names:—

اسماء الاله - الله لله لله محمد فخر لا اله الا الله محمد رسول الله

Concentration on His Personal Name Allah 461

Allah, Lilla, Labu, Hu, Muhammad, Faqr La Illaha Illa Allah Muhammad Rasul Allah (p.b.u.h). The ninety names of God the most High and the thirty letters of the alphabet are also concentrated upon. Besides these there are various physical drawings. Their mention will result in prolixity. Their concentration brings about unaccountable esoteric benefit. If the seeker desires details of these esoteric treasures he should order and study the book *Nurul Huda* or *Aql-i-Baidar* composed by his Holiness king of the Gnostics his eminence Sultan Bahu (p.b.u.h.)

The sign of His personal name Allah being properly impressed through concentration is this : that on being written down it shines like the sun and the concentrator immediately gets absorbed and obliterated in God and the etheric personality of the heart, soul or secret utters the commemoration : of Allah or recites the Holy formula and the seeker acquires some sort of observation or revelation during a state of absorption.

O blessed seeker ! we have narrated the few above-mentioned, most useful, easy, safe, correct and true methods of concentrating on His personal name Allah, which we came to know after spilling our life-blood protractedly. If you realize the worth and act on them you will certainly very soon reach the highest heaven of esoteric travel and spiritualism and attain union with your True Beloved, and enter the assemblies of prophets and saints. You will enjoy such esoteric relishes and spiritual joys as no eye has ever seen, no ear

ever heard and no heart ever thought of.

These are the advantages of concentration. It is a highly secret, unhypocritical, safe and quick acting method of commemoration. Neither it necessitates any particular time or spot nor is there any restriction of ablution, cleanliness of clothes or place. There is no need for a stipulated number or enumeration of commemoration. Without it the opening of esoteric etheric personalities is difficult and impossible. The seeker can never traverse any spiritual stage or station without concentration. If you contemplate over the principles of the esoteric stages and degrees of Islam اسلام, faith ایمان, certainty ايمان, gnosis عرفان, proximity قرب, observation of God مشاهده, union وصل, annihilation فنا and immortality in God بقا, it transpires that their object and motive is to fix the human attention, concentration, meditation and possession on one point. This is called concentration in religion. For example, behold that unitarianism is the real thing in Islam, whereupon all Islamic actions and performances depend. That is to say that diverting his attention from the worship of multiple deities one inclines to a single deity. Says the Most High: "Are numerous and different Lords and gods better or the single Omnipotent Essence of one Allah?" Hence for diverting human attention towards a single true Deity. Islam has made commemoration incumbent on every action and performance; as we have already narrated in the earlier portions of this book. All the commemorations have been gathered in the commemoration of

His personal name Allah ; and of all the methods of focussing human attention on a single centre that of concentration is the best of its adoption. In short, if carefully viewed the method of concentration on His personal name Allah is the original, last and comprehensive key for the acquisition of Islam, faith, gnosis, certainty, proximity, observation, union and the degrees and stages, annihilation and eternity. In other words one object of concentration of His personal name Allah is to bring the seeker from the world of plurality towards the chamber of Unity only. Its second object is to take the seeker from the darkness of opacity towards the light of subtlety as Allah the Most High says :

آيَةُ قُرْآنٍ - اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ :

"Allah is the friend of those who have brought faithful. He extracts them from the world of darkness and takes them towards the world of Light."

Hence the traveller needs the following two unavoidable wings for flying over the two high places of unity of presence and subtlety of light (1) Concentration on His personal name Allah and (2) Invocations ; as God the Most High says : Didn't We provide man with two eyes, one tongue and two lips and showed him two paths ? Now the path of the eyes is the path of concentration on His personal name Allah and the path of the tongue and two lips is the path of incessant labour and

religious duty i.e. Invocation whereby the traveller comes out of the darkness of the opaque world and enters the luminous world of the invisible world and mixing with the bright invisible creation of the invisible world he derives benefits from them. Hence just as the eyes and light are correlative (i.e. light is useless if eyes are wanting and the world appears dark to the eyes if there be no light), Similarly the two paths and methods of concentration on His personal name Allah and Invocation are correlative. For the gnostic they are like wings and feathers. We have already explained the method of concentration on His personal name Allah. Now we will narrate for the readers and seekers the second important path of Invocation of spirits in the second part of our book—*Irfān*.

THE END

ILLNESS AND DEMISE

Kulachi was hit by floods in August, 1955. Faqir Sahib's (peace be upon him) residential quarter collapsed and domestic belongings were destroyed. Thereafter he made up his mind to migrate to the Punjab where a large number of his disciples and devotees had a burning desire for his holiness to settle there. Accordingly Faqir Sahib (peace be upon him) moved to Lyallpur. (Now Faisalabad) and put up at the Rehmania Textile Mills.

Faqir Sahib (P.B.U.H.) set out from the Rehmania Mills to pay Homage to Hazrat Sultan-ur-Arifin (P.B.U.H.), on the 8th of Muharram (3rd June, 1960 A.D.). He fell ill on the way and reached the holy shrine with great difficulty, where his disciples awaited his arrival. With his Henna — Colored beard, Crimson-White hallowed face, hawk like nose, fascinating and magnetic eyes, upright medium stature, and peculiarly plain bearing, Faqir Sahib would be conspicuously visible to his devotees from a long distance.

A 'Four Poster' was laid for him near the house of late Khalifa Ghulam Hussain, where Faqir Sahib used to stay as a rule. He lay down quietly without speaking to anybody. He spent a restless night. Some medicines were sent for from Garh Maharaja next morning but proved to be ineffective. The day also passed in a state of restlessness. The Devotees sat

around depressed and distressed. Previously on such occasions the Saint's tongue would scatter sparkling gems and pearls of Faqr and Tasawwuf which were greedily amassed by his followers. But this occasion was marked by a prevailing sence of gloom, dismay and despair and he uttered not a wor. On the 9th Muharram evening, he gave his bidding to arrange for transport for returning to Faisalabad. It was difficult to find such a conveyance for outward journey from the Holy shrine during the first decade of Muharram. In the meantime, the Rehmani Mills management got wind of the news of the saint's illness and reached Darbar Sharif in his car for the purpose. Faqir Sahib got up at 3.00 a.m. that night, performed his ablution and entered the Holy Shrine of Hazrat Sultan-ul-Arifin (P.B.U.H.). This was the last homage at the alter of his beloved spiritual patron and holy mentor. He cast longing lingering looks on the luminous precincts of the lustrous shine of Hazrat Sultan Bahu Sahib (P.B.U.H.). God Alone knows what thoughts and ideas welled up in his mind and what secret signs of the spiritual confidence were revealed to his Holiness at that moment. This was a most profound experience of the Holy Shrine by Faqir Sahib in a fit of extreme devotion and sincerity. His entire spiritual life had been revolving around the axis of the holy shrine and that was the spiritual candle around which he had kept hovering around like a moth throughout his life. That was the centre from where he had first received his link of attachment with the lord and creator and that was the source of stream of holy light which had nourished the arid desert of his heart, mind and soul.

It was for this very desideratum of his soul that Faqir Sahib had said good bye to the attractions and distractions of worldly life. After taking his leave, Faqir Sahib lay down on the back seat of the car on his way to Faisalabad. He felt recovered for a few days but his weakness grew day by day. He had a meager fare only once about Asr time during the twenty four hours. Ever since his exit from Darbar Sharif he felt so disconsolate. He suffered from an inflammation of liver and subsequent acute indigestion.

On Sept 30, being Friday, Hazrat Faqir Sahib (P. B. U. H.) led the prayers at Rehmania Mills Mosque. On returning home he took his meal at Asr Time and his condition worsened that night. Early Next Morning Abdul Hamid Sahib (Faqir Sahib's Elder Son and the Present spiritual vice-regent at Kulachi Sharif) at Bannu was wired. He reached the Rehmania Mills at 4 o'clock the following day. When Brother Abdul Hamid Entered we all began to cry on seeing him. Abdul Hamid sahib reverently kissed father's hands and inquired about his health. Faqir Sahib answered, I have had no wink of sleep for two nights, and have eaten nothing since then, Hiccup and flatulence gives me no rest. It is well you have come. All younger sisters and brothers are under your care now. Treat them nicely. God will protect you. My prayers and spiritual force will always sustain you.

On Friday the 7th October, condition became suddenly worst. At Zuhar, at the directions of Faqir Sahib, a disciple Zia-ul-Haq recited the Holy Quran, and

read out "Risala-i-Ruhi" in a weeping voice. We were all upset. Then Faqir Sahib called my younger brother — Saifur Rehman for the recitation of the Holy Quran. He then asked us to hang the name Allah 'in frame on the wall so that it might remain pendent before his eyes. Saifur Rehman recited the Holy Quran in a melodious voice and we kept sitting quietly. On October 13th, Abdul Hamid Sahib and brother Ghulam Sarwar Sahib insisted on the X-ray. Faqir Sahib said "this would be of no use". I need not live any further I have done my mission and my mission will continue through my books even after my death. Do not bother about me. Whether I die at this moment or after a few days, makes no difference. You are all bound to follow me shortly. Death is inevitable and a must. Even Prophet Christ will have to taste Death, though he brought the dead to life. Time and Space have no reality before God. There even a span of millions of years is but a moment. To us the span of life from the birth of the Prophet Adam (P. B. U. H) to the death of the last man on earth may appear to be so lengthy but in the hereafter even this will seem no more than a fleeting instance and Prophet Adam (P. B. U. H) and the last mortal would appear to be standing so close to each other. He added, "There would be no barrier or breach of distance between you and me". After my departure, all of you will follow me soon." He further said "Live in unity and do not feel jealous of each other. Follow the path ordained by God and his Apostle (Peace be Upon Him).

That very day Faqir Sahib decided to leave for Faisalabad and refused to undergo any treatment at

At Faisalabad, when mortal illness attached him, Faqir Sahib kept offering his prayers by standing so long as possible. With the weakening of his constitutional strength, he offered his prayers in the sitting posture. Later when his stamina decreased further, we helped him physically to sit and prostrate himself in prayer. And when he lost all powers of resistance, he kept praying in signs but never missed any prayer. The night the last call came, he offered his Isha prayers in signs.

On 16th October 1960 he sent for the petition writer and dictated his will, according to which he appointed my elder brother Abdul Hamid Sahib as the spiritual successor and both the brother namely:- Ghulam Sarwar Khan and Abdul Hamid Sahib as the custodians of the younger children. Faqir Sahib Further dictated "When under God's will, I will pass from this transitory world in the realm of eternity, my dead body may be preserved in a wooden coffin box after the performance of funeral rites and the coffin box may be entrusted to my present heirs and they may carry it back to their native place according to their choice and bury it in my house near Madah Khan gate. This however would be specially reserved for my grave, Khanqah and its necessities. Faqir Sahib remarked "What we call death is only another name for shuffling off the mortal dress of matter and donning the spiritual one. When man is released from the imprisonment of mortal coil that means a release from the trials and tribulations of life. After death our soul is not only released from the physical cage but transcends the barrier of time and space. And as for a true momin,

death is the acme and essence of life and death is the only way to get rid of the strains and stresses of life because death alone can break the material chains and enable man to view and experience the secrets of the universe with the eyes of the spirit. Divine and saints attain this stage of death before their actual physical death, and so death holds nothing strange for them.

During his illness, Faqir Sahib urged us and his disciples to exercise patience and forbearance. The inmates of the family had a mind to shift him to Kulachi in that state but Faqir Sahib insisted that he was unable to move to Kulachi. Faqir Sahib had asked for the preparation of his grave at the present place under compulsion of circumstances and no ready arrangement for burial in the Punjab could be made at the moment.

It has been agreed upon on 16th October, that Faqir Sahib would leave for Kulachi on the Morrow at 5.00am. A telegram was sent to Col Retd Noor Badshah (a disciple) to send his car for the purpose. As luck would have it he received the telegram late and so his car reached Faisalabad October 17th in the morning. So the program had to be postponed till October 18th. But that night was indeed a nightmare for us. Faqir Sahib felt so thirsty and kept asking for water time after time. He kept talking till 5 minutes before his death. At exactly 1.00am (the night between 17th and 18th October 1960) his voice failed and his breathing became irregular. The lips, however kept moving as if he were reciting something and then his pious soul left the mortal frame and took its flight towards heaven (We

come from God and have to return back to God).

Posthumous-bath was given on the raw earth outside the guest room and Faqir Sahib (P.B.U.H) was robbed in coffin and the funeral prayers were offered in the lawn of the Rehmania Mills, Faisalabad. The News of his death could reach only a limited number of people, still hundreds attended the funeral prayers. Immediately afterwards, the visitors surrounded the mortal remains and it occasioned much delay. After men-the women folk crowded around the wagon for the last glimpse of the Holy Saint. Thus we started from Faisalabad at 9.00 am on the 18th October and the body was transported to Kalachi at 2.00 am in the night, where people had gone to sleep after a long wait. On the following day i.e. 19th October, the holy body was placed in a wooden box and the Saint was laid under ground by a very large mourning crowd by mid-day (12 noon). The name of Allah in shining glass was attached inside the coffin box confronting the face according to Faqir Sahib's will. The earthen grave was constructed at the place which was his prayer house in life and where he used to spend his time in divine contemplation in solitude and where he penned the manuscripts of IRFAN.

(May ALLAH shower his divine light over the sacred grave).

It was a Tuesday night when the blessed Saint came into the world and it was a Tuesday night when he passed away at the age of 72.

(The Narcissus keeps wailing over its sightlessness for my riads and myriads of years. The Seeing eye is born into the floral world only after great travail).

Sahibzada Abdul Rashid Khan Sarwari (10-06-78)
s/o
Faqir Noor Muhammed (P. B. U. H)

الله نور السموات والأرض
Allah is the Light of Heaven and Earth

IRFĀN

A TRUE AND UNIQUE BOOK OF DIVINE KNOWLEDGE

by

FAQIR NUR MUHAMMAD
SARWARI QADRI

KARAI KHED KULACHI DISTRICT GERA ISMAIL KHAN
WEST PAKISTAN

Obtainable from :